

A WORLD OF PERSONS

The Adult School
Study Handbook
1949

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A WORLD OF PERSONS

A COURSE OF STUDY FOR THE
YEAR 1949 FOR ADULT SCHOOLS

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(Minute of Education Committee, 1948.)

“An Adult School is a School Community, the object of which is to work out the Social and Educational aspirations of its corporate life, in obedience to a Spiritual ideal.”—*(Sir George Newman.)*

NATIONAL ADULT SCHOOL UNION

30, BLOOMSBURY STREET, LONDON, W.C.1

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NOTE.—Comments and suggestions with reference to this Handbook and subsequent issues will be welcomed and should be addressed to The Convener, Study Handbook Committee, 30 Bloomsbury Street, London, W.C.1.

The studies in this book are not dated on a weekly plan: Schools and Groups are encouraged to make their own selection, and two suggested schemes appear at the back of the book.

The references to "Suggested Hymns" throughout this Handbook are to the *FELLOWSHIP HYMN BOOK* (revised edition). For particulars of prices, etc., see at back.

The N.A.S.U. Young People's Committee desires that all Adult Schools should co-operate with them in arrangements for YOUNG PEOPLE'S WEEK, May 29th-June 4th, by getting younger members to take special responsibility in connection with their meetings during that period.

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 Editorial and Advertisement Office, 30 Bloomsbury Street, London, W.C.1.

A WORLD OF PERSONS

Section I.

Introductory Study.

NOTES BY MARY TAYLOR.

1. People or systems.

One of the outstanding characteristics of life to-day is a sense of uncertainty. In the last thirty-five years two world wars have been fought, much that was precious has been destroyed, and standards of value have changed. The uncertainty is in part due to a feeling that our civilization is becoming lopsided. We have invented wonderful machinery, have learned to do many things more efficiently and have planned the material aspects of our life with increasing care. But, for many, life seems to be growing more and more impersonal. We need to secure a right balance, to keep our sense of reverence for the human soul. We want, in fact, a world of persons.

A fundamental issue which affects all our thinking and planning is what we believe as to the nature of man. Is he an end in himself or merely a means to some social end? Do people matter more than systems? The compilers of this Handbook have no doubt as to their reply. Man is an end in himself. People are of supreme importance.

2. Individuals and persons.

We want in this book to consider the significance of man as a person and all that that involves. It is important to be clear about terms. The word *person* is used to mean more than an *individual*, and the distinction lies in the whole attitude to life. An individual is conscious of his separateness, very much aware of, and perhaps glorying in, his differences from others. He considers everything that happens in its relation to himself. A person, on the other hand, is keenly sensitive to his relations with others—not those relations in which one man uses another to serve his own ends, but those which give him a sense of unity with his fellows at the deeper levels of his being. He is conscious of something within himself essentially solitary and knows there is a part of himself he cannot share with others, even those dearest to him; but he is not self-centred. He forgets himself in his concern for others.

Think of the difference between a world of individuals and a world of persons.

To realize other men and women as persons, to strive to grow oneself from an individual to a person, implies a fundamentally religious attitude to life, for it involves wonder and reverence.

3. An experiment in presentation.

One or two experiments have been tried in this book in the hope of making it more helpful to schools.

In some sections of it (for example, Sections II, IX, X) a different method of presentation has been adopted from that usual in recent Handbooks. The sections open with an Introductory Essay which provides the background for the discussions of the next few weeks. The notes for the weekly studies are short, sometimes almost entirely in the form of questions. It is hoped that this method of treatment may lead to a better use of the Handbook. To use it to the best advantage demands no expert to open the subject—in fact the less formal the opening the better. All that is needed is that the group should settle down together, with someone to act as chairman, and consider the points raised in the notes. But to do this effectively *the Introductory Essay must be studied at home beforehand* so that every member of the group may come prepared. This is of first importance.

4. An undated book.

The studies in this book are not dated. There are fifty-eight of them, and it is hoped that schools will make their own dated schemes, using the material most suited to their needs. Two alternative dated schemes are given at the back of the book to show different ways in which the material may be used, but they are intended as suggestions only and will probably not be quite right for any school. One or two points about the schemes are worth noting. They are an attempt to cater for schools with different interests. Obviously, neither can include the whole of the subjects in the book, and the omissions recognize the fact that different schools will find different subjects either uncongenial or too difficult. On the other hand, some schools may want to spend more weeks over a particular subject than the number of studies provided in the book, and the schemes allow for this too. A school particularly interested in Hinduism, for example, might well spend the five weeks suggested in Scheme I in studying the notes, although these are only divided into three studies. With all the omissions and extensions both schemes cover a variety of subjects.

If the book is to be used to advantage, schools must give careful thought both to the selection of the studies and to the order in which they are taken. Each school will be guided in its selection by its own circumstances, but, if our groups are to be centres of education

and religion, they should bring a widening range of interest and understanding, and for any group persistently to leave out any particular type of study hinders this. The subjects about which we know least, and in which we are less immediately interested, may in the end be the most repaying if we will get to grips with them.

A good deal of latitude is possible in deciding the order of studies, but there is a certain natural sequence between many of the sections, and the main thought of the book will be more easily preserved if care is taken to retain this. Section II, for instance, is the obvious start for the year, and Section XI its obvious climax.

5. The scheme of the book.

In *Section II* of the book we look at some features of our modern world. We are conscious of ever-increasing areas of control; many of us who are older suffer from a sense of disillusionment, while the younger often feel the lack both of security and of a sense of direction. We try in this section to see how we can deal with the limitations and restrictions of our lives in a way which is creative.

In *Section III* we look more closely at ourselves and recognize how many of our interests in life are connected with people and consider what it means to be a person.

One of the most fundamental qualities of a human being is his power and need to communicate with others, and *Section IV* deals with this. Communication is one of the ways in which we express our personality, whether it be through what we say, in the way we listen or by the courtesy we show in our dealings with other people. We express it, too, by our interests, the newspapers we choose, the kind of books we like to read and the way we read them.

Section V studies the development of personal life. Starting with man as one of a herd with his life bound up in that of the tribe, we see him becoming increasingly aware of himself and of his own individuality. We consider what is needed if he is to attain the full dignity of a person, recognizing his kinship with the whole of humanity and bringing the whole of his developed personality to enrich the life of any group to which he may belong.

There has been a characteristically English contribution to man's development as a person and *Section VI* deals with some aspects of this. The first part, "The Development of English Life," shows the English people as seeking a middle way between extreme individualism and totalitarianism and trying to reconcile personal liberty with social security, the claims of the individual with those of the state. We see the process operating in religion, in government and in the growth of the British Commonwealth. Some of the sub-sections which follow show how our outlook is reflected in some aspects of our life—the law, the press, the English house—while others deal with some English contributions in water-colour painting, music and science.

Section VII offers, as a contrast, a study of Russia, and shows how a different geographical situation and a different historical background produce a different outlook and a different standard of conduct. The fact that Russia was practically unaffected by some of the Movements which profoundly influenced Western Europe is of great importance.

Section VIII is an objective study of two great religions, Hinduism and Judaism. Our appreciation of the value of persons is closely linked with the Christian tradition, but it is important to realize how greatly other Faiths have contributed to the life and thought of mankind. The notes in this section help us towards an understanding of these two religions, both as to the ideas they embody and the outlook of their adherents to-day.

Section IX is a study of the "Personality of Jesus" based on the first three Gospels. It brings out his full humanity and also the uniqueness of his God-consciousness, and shows how such apparently conflicting attributes as meekness and authority, sternness and compassion, were part of the wholeness of Jesus.

Most of us are helped very greatly in our growth as persons by sharing in the life of a group, and *Section X* deals with the Adult School from this point of view as a centre of fellowship, of education and of religion.

A man cannot truly become a person unless his life is centred in something outside himself and, throughout the ages, many have found that the only centre which can fully satisfy is God. *Section XI* on "Worship and the Life of the Spirit" helps us ordinary people to appreciate, and perhaps in a humble way to share, what has been a supreme experience of mystics and saints.

Section XII is a study of some Old Testament characters, Jacob, David and Elijah, all outstanding figures in the story of a people whose religion touched every part of life.

Section XIII on Jeremiah brings before us a prophet who realized the value of the individual soul and the personal nature of true religion. This study has an immediacy for us to-day because the times when Jeremiah lived have many parallels with our own in spite of an interval of twenty-five centuries.

Biographical studies on Albert Schweitzer, Helen Keller and Anne Sullivan, John Wesley and Thomas Jefferson, illustrate the theme of the book.

Section II.

Features of our Modern World

NOTES BY A. FRANK WARD.

Purpose :

To examine and discuss our experiences of the World of To-day in order that we may discern the challenges in the present situation and be empowered to make the right responses.

Quotation :

Dr. Somervell, in his abridgment of Toynbee's *A Study of History*, summarizes the arguments of part of the second volume of that work in the following words :

"A survey . . . suggests the possibility that man achieves civilization, not as a result of superior biological endowment or geographical environment, but as a response to a challenge in a situation of special difficulty which rouses him to make a hitherto unprecedented effort."

The following paragraphs provide material for at least two weeks' discussions, and they are followed with short suggestions for treatment. The whole of the succeeding paragraphs should be read before embarking upon the two suggested studies.

I. The older generation.

The tremendous changes experienced over the last fifty years in world affairs, conditions of life, and habits of thought, must affect those of fifty years of age and over in a different way from its effect on those who are younger. The older generation, by reason of their age alone, has standards of comparison denied, perhaps fortunately, to the younger. Fifty years ago Europe was the most wealthy and prosperous area in the world. In spite of the growth of nationalism it was, even so short a time ago, knit together in a common cultural and religious tradition. To-day, as the result of two world wars, large populated areas of the continent lie in ruins, and economically it has become dependent upon a wealthier continent. Our political, economic and social life has taken on a new pattern. Morals, beliefs and convictions have ceased to provide the former sanctions for our conduct and behaviour. There may be some among the older generation who welcome many of the changes and have few regrets for the things that are past. But for the great majority there is a poignant mixture of regret, perplexity and fear, and a difficulty in "feeling at home" in their own world.

2. The younger generation.

The younger generation is not without its own perplexities and fears, though they are probably of a different order from those of the older folk. Although it may feel little regret for ways of life and habits of thought which it never knew, there are signs that many are seeking for "footholds" and finding only shifting sands. Large numbers of this generation have travelled widely and have faced terrible dangers, not only of a physical character. They have seen and have been involved in great tragedy, even when occasionally it has been heroic. Life as they have found it seems to have little relevance to religious platitudes or moralizings. Maybe there is not an entire absence of resentment that life has brought them to manhood and womanhood, only to threaten even the most ordinary domestic hopes. They emerge from a second world war to be almost immediately threatened by a third.

3. Welcome changes.

It is easy to fall into the habit of criticism and resentment, and there is far too much of this in some strata of the community. Whilst attempting to be "realistic," it is also a duty to adopt a constructive and positive attitude to the trend of events. There are many changes which should be completely welcomed and which, at least to some extent, result from the struggles of idealistic reformers of the past. In the social and economic fields there is, all over the world, a weakening of the old privileges which involved much injustice between man and man. Critics of the new order of things should be quite certain they are without resentment at the attempt to secure a more equal sharing of the material resources of life. This movement is not confined to social groups within national communities, but embraces the relationships of national communities with each other. The Atlantic Charter explicitly approves of the attempt of national communities to secure more equal opportunities of access to the world's raw materials. In our own English community, consider the numerous and enormous changes in the fields of education, health, recreation and travel, in which the trend to greater equality is so noticeable.

In human affairs there is no movement or change which does not result in loss as well as gain. Consider some of these possibilities. Privilege divorced from worth cannot be justified, but can privileges of many kinds be entirely destroyed? In this connection there is the question of great varieties of talent and temperament. Does the trend towards justice and equality threaten the richness which variety in life produces? How, in the new Society, can full expression of individual talent in the realms of art and science be secured, while at the same time justice between man and man and nation and nation is worked out?

4. Knowledge and power.

None of us can escape a sense of wonder at the accumulated knowledge now at the disposal of man. The patient research of innumerable men and women of many nationalities has placed enormous power in the hands of those in a position to apply this knowledge for practical ends. This knowledge is not confined to facts about the physical universe, but extends to the workings of the human mind. It is a curious and a momentous fact that the growth of knowledge with its resultant power has not led to a greater sense of security and enjoyment of life, but to an increased fear and sense of danger in our time. We need only to remind ourselves of two dramatic developments—the advance of knowledge of atomic energy, and the increasing use of the mechanisms for conditioning the human mind. This was not unforeseen by the minds of quite modern seers. Here is a quotation from our own John Ruskin :

“ I could smile when I see the hopeful exultation of many at the new reach of worldly science and vigour of worldly effort, as if we were again at the beginning of days. There is thunder on the horizon as well as dawn.”

It is a dull platitude to-day that the growth of scientific knowledge and power has out-distanced the growth in moral stature and spiritual insight. It is doubtful if this statement is wholly true. The world has not lacked the spiritual insight of its great teachers and prophets ; neither has it been devoid of moral nobility. Perhaps these two latter qualities do not grow in the same way as scientific knowledge ; and certainly scientific knowledge would never have become our possession apart from a devotion to the truth and the existence of the superb integrity of the true scientists. We may safely assume that nothing can stay the activity of the human mind in its attempt to unravel the mysteries of life, and it can be no part of true spiritual insight to demand its cessation. The kind of morality and spiritual insight which begs time “ to catch up ” is not likely to be adequate for the tasks of control and direction which it is its function to fulfil. On the other hand we are finding that security demands the discipline of moral principles.

5. Centralization.

A feature of our modern life is the way in which it is being controlled from centres of power which appear to be remote from, and inconsiderate of, individual life. We notice this in industrial management ; in affairs of municipal and local government ; and in international finance. Decisions are made at or by these centralized seats of power, which determine for good or ill the things we can do or the way we shall live and think. Knowledge has placed enormous power in the hands of the technicians and the experts, and has accelerated the pace at which centralization has taken place. At this point we are not concerned to argue the benefits

or disadvantages of this development, but to observe it as a fact. It would appear that knowledge can enslave as well as liberate. But we would hesitate to argue that this would justify a deliberate reduction of knowledge. One of the questions emerging from all this is : how can an increase in the sense of personal responsibility develop alongside the advantages of knowledge and technical skill ?

6. Disillusionment.

The widespread disappointment that knowledge has not brought the world's peoples to a kingdom of security and fraternity, has led to equally widespread disillusionment, despair and cynicism. Knowledge has so often become a weapon of efficient exploitation—not only of people but of the physical world—to our harm. Europe and the Far East do not appear to be richer or happier places as a result of our extended range of knowledge. "The Age of Enlightenment" sounds a rather bad joke in view of the degradation of human knowledge and power which issues in Dachaus and Hiroshimas. Knowledge appears to have increased our danger. The mood of disillusionment is a dangerous one for an individual or for the world's people, and is perhaps one of the most sinister features of much of our modern life. Any weakening of the sense of individual responsibility must have enormous results upon morals and idealism. Yet in many respects morality and idealism do not seem to "pay" in the kind of world in which our lives are set. They are a hindrance in the struggle for existence.

On the other hand "disillusionment" can be a healthy mood if we are awakened to discover that our hopes and expectations have been misplaced. Yet the truth may be that our dreams and hopes and expectations are still valid ; and the error may be in the fact that we have looked for freedom and happiness to the wrong things.

7. Abnormal times.

It would be unreal to consider the modern world without taking account of factors which might properly be regarded as abnormal. The history of the human race is very largely a tale of war, and it would be difficult to argue that war itself is an abnormality. It is a fact, however, that inside forty years two wars of unprecedented character have been fought. They were not necessarily more cruel than other wars of history, but they were of a range that affected the lives of more people at the same time than any other wars. They could not have been fought without the possession of the scientific knowledge and technical skills to which reference has already been made. The tremendous upheavals which these wars occasioned were not only physical. There was an intense stirring of the emotions and the mind of peoples which has important and various effects. Some of these effects can

perhaps be described as "abnormal" and the passage of time may be relied upon to produce a steadying result. When the emotions of great masses of people have been disturbed by a mixture of idealism, hatred, revenge, contempt and frustration, we must expect many of the difficulties and problems from which the modern world is in fact suffering to-day. These abnormal conditions are important and cannot be ignored, but in considering the subject of these notes it is legitimate to attempt to isolate abnormal conditions from the continuing main trends of life. The human mind and spirit have great capacity for healing and recovery, and the ading of human history would assure us of this fact. We are living through a time when the short term hopes that buoyed men up through the years of war are producing their inevitable disappointments, and such disappointment leads to bitterness and much of the cynicism of our days.

8. The discovery of reformers.

In Britain, the past hundred years have seen a succession of amazing social and political reforms. This movement has been accelerated, rather than retarded, by the wars. It is, in fact, one of the most wonderful achievements of the modern world. But we live so close to it that we often fail to recognize it. Our country has a calendar of noble lives spent in all kinds of reforming efforts, and these lives have led innumerable followers. Reform has been for generations the atmosphere of our social and political life. It is a matter for comment that in the midst of so much real achievement there is a widespread lack of satisfaction and a questioning of the value of so much effort and sacrifice. Our reformers are often supreme examples of a noble and finely developed sense of personal responsibility to a great cause. Yet why has the Kingdom of God and of our dreams not materialized? With every achievement of reform we have discovered that the removal of injustice and abuse of one kind has opened up unforeseen possibilities of evil of another kind. The shape of things for which we worked never seems to conform with our designs and expectations. New problems of dire proportions follow the solution of those we set out to unravel. Noble dreams and achievements prepare the way for new evils. And so even the reformer, particularly of the political type, has been soured and made cynical over his disappointments, because he had not properly appraised the kind of world in which his Creator had set him. This kind of disappointment can lead to tragic results, the greatest of which is a loss of faith in human life and of belief in the worth of the individual soul.

9. "A situation of special difficulty."

It is difficult to escape the conclusion that we are all faced in this modern world with "a situation of special difficulty." It may

be argued that "special difficulty" is a feature of every age and a common excuse for every failure. But there are obvious new features in our modern world and in our individual lives, which hint at something which is epochal. It may be that both the evils and the virtues are the same old evils and virtues writ large, but there comes a time when dimension alone poses an entirely new situation. And such seems to be the case. It is a period of gigantic massed forces involving the little individual you and me. In the quotation from Dr. Toynbee, written at the beginning of these notes, there is a hint that civilizations result from the response to a challenge in a situation of special difficulty which arouses man to make a hitherto unprecedented effort. Perhaps it is wiser not to prate about the *survival* of civilization, but to concentrate upon a prayerful effort to achieve it. Is it possible that the unprecedented effort to which the times challenge us is to uphold the importance and the sacredness of the individual personal life in the midst of a world that is drunk with the sense of power which results from the massing of regimented forces?

Study No. 1.

(a) *Devotional Period :*

Bible reading : Isaiah 61.

Hymns : 99, 98, 102.

The Lord's Prayer.

- (b) The subject for our discussion is not remote or beyond the ken of any one of us. We are all living in this modern world and subject to the experiences it induces. Each of us is able to express what are the hopes and the fears which we harbour. Our temperament may be optimistic and cheerful, and it is important that the happy side of our life should find expression alongside the more foreboding.

(c) *For our consideration :*

(i) Is there a deep cleavage of experience between the older and younger generations?

(ii) If so, tabulate what those differences are and discuss the ways of interpreting them to each other.

(iii) Name some of the changes in the social life which you welcome and those which you deplore.

(iv) Are we certain that some of the things we deplore are not mere prejudices on our part?

(v) What do you understand by justice? Does it necessarily mean uniformity and equality? If so, in what sense?

(vi) Is there such a thing as a person without privileges?

(vii) Do you feel that the modern world encourages or discourages a sense of individual significance?

(viii) Tabulate the factors which encourage and those which discourage.

(ix) Would you admit that in our British community life there is a very great care for the welfare and comfort of the individual?

The Chairman should attempt to summarize the main points.

Study No. 2.

(a) *Devotional Period :*

Bible reading : Hebrews II. 1-10.

Hymns : 141, 136.

Prayer : " O God, who art love, grant to thy children to bear one another's burdens in perfect goodwill, that thy peace which passeth understanding may keep our hearts and minds in Christ Jesus our Lord."—*Book of Hours*, 1865.

(b) *For our consideration :*

(i) Read paragraph 4 of the main notes and discuss the relationship between knowledge and power.

(ii) To what extent have we relied upon education and knowledge to produce the world of our dreams?

(iii) When we deplore the poverty of morals and spiritual insight, what exactly do we mean?

(iv) How would you define the difference between knowledge and wisdom, and can you be really wise without knowledge?

(v) How does the centralization of power in Industry and Government affect you? In particular, what is its effect upon freedom and initiative?

(vi) Does it add to or detract from your sense of security?

(vii) What are centralization and efficiency designed to serve?

(viii) Do you find disillusionment in other people and in yourself about the possibilities of life?

(ix) How does disillusionment find its expression?

(x) Do you find any solid faith in a warless world?

(xi) How would you define "peace"?

(xii) Would you agree that the great task before statesmanship is to discover how individual life can be served and enhanced while taking advantage of the means of organized efficiency?

(xiii) Do we really think that the achievement of economic justice will produce satisfaction for the spirit of man?

The Chairman should attempt to summarize the main points.

ALBERT SCHWEITZER.

NOTES BY A. FRANK WARD.

Books of reference :

- Handbook, 1927. Pages 190-194. *The Healer*.
 Handbook, 1935. Pages 289-293. *Reverence for Life*.
Memoirs of Childhood and Youth. Albert Schweitzer. (Allen & Unwin. 3s. 6d.)
On the Edge of the Primeval Forest. Albert Schweitzer. (A. & C. Black. 6s.)
Albert Schweitzer—the Man and his Mind. George Seaver. (A. & C. Black. 18s.)

Methods of treatment :

(a) Many Schools will wish again to examine the biographical details available to us. For such the notes in the 1927 and 1935 Handbooks and the first half of Mr. George Seaver's book will be most valuable.

(b) It is hoped that other Schools will wish to follow the main purpose of the following notes, which is an attempt to examine the reasons why Albert Schweitzer is of such significance as an illustration of the achievement of personality.

Keynote of thought : "A thought which had become act."

Devotional Exercise (if desired).

Bible reading : John 8. 31-36 ; Galatians 4. 8-9 ; 5. 1, 13, 14.

Prayer :

"Almighty and everlasting God, the comfort of the sad, the strength of sufferers, let the prayers of those that cry out of any tribulation come unto thee ; that all may rejoice to find that thy mercy is present with them in their afflictions ; through Jesus Christ, our Lord. Amen." (Gelasian. A.D. 492.)

In our devotions reflect how the prayer of the ancient Gelasian is answered in all ages by such persons as Albert Schweitzer.

Hymns : 147, 148, 145, 146.

I. Equipment.

In Albert Schweitzer we are examining the life of one whose equipment for the business of living amounts to genius. Mr. Seaver asserts that "Albert Schweitzer is probably the most gifted genius of our age as well as the most prophetic thinker." His is a life in which great gifts of intellect are combined with remarkable practical ability. In philosophy and in theology he has made outstanding

and probably epoch-making contributions to the world. In music he has enriched the world's understanding of one of its greatest musical masters—Bach—while at the same time proving himself a most proficient technical expert in the craft of organ building. Before reaching his thirtieth year he was a Doctor of Philosophy, Theology and Music, and he became a Doctor for the fourth time when, later, he qualified in medicine. His life in Africa has proved his ability in practical architecture, and his administrative talents have been demonstrated in the running of ever-increasing hospital work. His equipment includes the blessings of a supremely happy childhood and youth, during which his environment stimulated his imagination and guarded and developed a sensitive conscience. It is obvious also that he was gifted with more than usual nervous energy and he has evinced a patience and power of determination which in his African experience have been used and tested to the full.

2. The privileged person.

It is clear that early on in his responsible years Albert Schweitzer's delight in and enjoyment of the gifts with which he was endowed was tempered with an acute sense of responsibility towards the less fortunate, and in particular to the world of pain and suffering. He recognized himself as "a privileged person." His home was one in which rigid economy was necessary, but rich in the friendship of parents, aunt and uncle. At these friendships he never ceased to wonder, including the chance acquaintances who "entered into my life and became powers within me." There is a moving and eloquent passage in *Memoirs of Childhood and Youth* which is important as showing the sense of gratitude which is so noticeable a feature of his character, and which illustrates the acceptance of indebtedness for the privileges of life—

"Much that has become our own in gentleness, modesty, kindness, willingness to forgive, in veracity, loyalty, resignation under suffering, we owe to people in whom we have seen or experienced these virtues at work, sometimes in a great matter, sometimes in a small. *A thought which had become act* sprang unto us like a spark, and lighted a new flame within us. . . . If we had before us those who have thus been a blessing to us, and could tell them how it came about, they would be amazed to learn what passed over from their life into ours."

It is this sense of privilege and indebtedness which explains so much of the life of Albert Schweitzer, and which, combined with his extraordinary endowments and powers, has issued in such a potent and challenging personal influence in the world.

3. At this point consider :

- (a) To what extent does our lesser equipment excuse us from the same attitude to life?

- (b) Think of the ways in which each one of us enjoys some privilege or experience denied to others.
- (c) If pain and suffering is our lot, to what extent does such an attitude to suffering as that of Albert Schweitzer give assurance and inspiration? In this connection read Gelasian's prayer at the head of these notes.

4. The Jesus of the Gospels.

When Schweitzer entered Strasbourg University he read Philosophy and Theology at the same time. In the latter sphere he became fascinated with the riddle of the first three Gospels and in the scholarship which for so long had been employed in attempting to wring from them an adequate and convincing conception of the life of Jesus. We cannot concern ourselves here with the results of his research and thought, except to state that the book in which he set out his study and conclusions, *The Quest of the Historical Jesus*, "was regarded, even by those scholars who dissented from its radical conclusions, as the most conscientious and exhaustive history of the critical study of the life of Jesus that had ever been undertaken." The effect of the book is still being felt in this particular field of study. It destroyed the validity of much of the teaching of the "liberal" theologians, and was equally disturbing to the orthodox and dogmatic school. An epoch-making work in the wider field, the studies had far-reaching effects upon Schweitzer himself. The Historical Jesus became for him more elusive than the dogmatic scholars would admit; grander and more majestic than liberal, humanizing scholars portrayed; and more austere and tragic than comfort-loving human beings are prepared to face or accept. Having by intellectual effort mastered the scholarship of his subject and sifted the historical data available, Schweitzer seems to have come to two main conclusions:

- (i) The Historical Jesus breathed the atmosphere of eternity.
- (ii) That that eternity must be experienced in the "now," and authentic knowledge of the Christ comes not supremely by way of the cloister and the study, but by accepting "the tasks which he has to fulfil for our time." "He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is."

We get, in these latter words, the clue to the power and humble splendour of Schweitzer's service. The "Quest" was transferred from the field of intellectual activity to the life of dedicated practical service at Lambarene, to the least privileged of the world's peoples.

The Jesus of the Gospels becomes the Eternal Christ, known in the arena of personal life when that life "feeds my lambs." "The thought which has become an act!"—Schweitzer's early sense of privilege and indebtedness; his sensitivity to pain and suffering; these are not allowed to remain in the sphere of sentiment. They, with all his power of mind, are brought to the service of Africa's ignorant and depraved and deprived people, and, in the act, the Master is known.

5. Profoundness and simplicity.

One of the surest hall marks of greatness is simplicity. The cynic will say that "simplicity" is not the simple thing it seems, and this is probably true. Whatever it is, we all know in some measure that when we meet a really great person there is an approachableness, a directness and clearness, and something which can only be described as humility, about him or her. There is a profoundness about simplicity and a simplicity about profoundness which defies our powers to analyse. We recognize this quality in Albert Schweitzer. The profoundness of his knowledge, the far-reaching range of his thought, do not prevent the most moving understanding of, and sympathy with, the minds of his African friends. Those of us who have access to Mr. Seaver's book should turn to pages 120 to 124 and study the technique of his teaching. The method is curiously reminiscent of Galilee. The account of the "sermon" on forgiveness preached to his Africans is a sample of profound simplicity which each of us may covet.

6. World view.

In our previous studies on the modern world our thoughts were turned to the strains and stresses which threaten all we mean by civilization. Long before most thinkers were aware of its dangers, Schweitzer, as a prophetic thinker, had become aware of the sickness which threatened civilization. Knowledgeable beyond most, he early harboured deep scepticism about the power of knowledge (of itself), on the intellectual level, to bring satisfaction and release to men. He saw, long before the outbreak of the first World War of 1914-18, the factors which were leading to the break-up of our Western world. Back of all the surface signs, he diagnosed the trouble as being deeply rooted in the realm of mind and spirit. He sensed an absence in men's minds of any understanding of man's place and purpose in the Universe of which he forms a part. As a historian he discovered that historical knowledge cannot call spiritual life into existence. As a scientist he concluded that in the natural processes there is no knowledge and no hope that can give our lives either stability or direction. As a theologian he found that theology could not by itself bring Jesus back to life, and as a philosopher he writes: "to understand the meaning of the whole—and that is what a world

view demands—is for us an impossibility.” Yet, accepting the burden of thorough-going pessimism as to the power of intellectual knowledge to save men and civilization, he asserts an unmistakable belief “in world—and life—affirmation.” He reaches the point where the secret of the riddle eludes him and his instinctive belief in “world—and life” leads him to await enlightenment in the turmoil and suffering of a life of the humblest service. Here again “the thought has become an act,” and he tests his belief in life by plunging into it, secure in the assurance that life itself, finely lived, will bring its own clues to truth.

And for Schweitzer, the miracle of illumination happened, and it happened in the midst of the execution of a medical duty, and while he was sharing with the natives of Africa their cooking-pot. He was travelling slowly by tug-steamer upstream on the Ogowe River when there suddenly flashed upon his mind, “unforeseen and unthought,” the phrase “Reverence for life.” He tells us that the illumination which resulted in unlocking the “iron door” threw him into “an unrest such as the world does not know, but I obtain from it a blessedness which the world cannot give.”

Here again we are not concerned to discuss the soundness or the completeness of Schweitzer’s illumination. The point is that, for him, his release of mind and spirit came in the midst of duties and as a result of a deliberate offering of all his powers to the service of life. The “world view” that eluded him in his intellectual exercises he received as a gift, while a servant of life and man. “At moments in which I had expected to find myself overwhelmed, I find myself in an inexpressible and surprising happiness of freedom from the world, and I experience therein a clearing of my life-view.”

Section III.

The Human Person

NOTES BY A. FRANK WARD.

Books for reference :

The Proper Study of Mankind. B. A. Howard, M.A. (Ginn & Co. 6s.)*Albert Schweitzer.* George Seaver. (First half of the book.) (A. & C. Black. 18s.)*The Way to Personality.* George B. Robson. (From a library.)*Nature, Man and God.* (Chapter VIII.) William Temple. (Macmillan. 18s.)

Aim of studies : To consider the significance of a Person.

I.—THE FACT OF OUR INTEREST IN PEOPLE.

Devotional Exercise (if desired).

The Story of Cain and Abel. Genesis 4. 1-12.

The Story of Jacob's Wrestling. Genesis 28. 10-17.

Hymns : 66, 65, 63.

Prayer :

"Grant unto us, we beseech Thee, O almighty God, that we who seek the shelter of Thy protection, being defended from all evils, may serve Thee in peace and quietness of spirit, through Jesus Christ, our Lord. Amen." (Roman Breviary.)

1. Background.

In the previous studies we have been considering the world setting of our lives. Living so much with the machine, we are intrigued by its precision and slickness. We are tempted to transfer that precision into the realm of human relationships. The machine, devised by the human mind, is enthroned as an Idol, and man is in danger of subjection to a set of ideas which can only be of service when they are kept in control by the human mind for the benefit of the personal life. We saw that the great task in front of men was the devising of all the methods of efficiency in such a way as to maintain the sense of wonder towards, and reverence for, the human soul.

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2. What are the facts of our experience ?

An enquiry at our public libraries will elicit the fact that the Novel and the Biography and the books of Travel are in the greatest demand. Most of us will confess that by far the greater part of our reading lies in these fields. And why not? In them we meet all kinds of people in whom we become interested. The novel and the play interest us because they are dealing with people and human situations. We like to see the reactions of these people, and our powers of judgment are continually at work, assessing their worth, and we enter into their experiences and activities until they become alive and real for us. Then consider our conversation. How much of it, if we are honest, is concerned about people. In our reading and our conversation we may venture occasionally into the field of philosophy and abstract thinking, but back we come home to the familiar sphere of human interest. The plot of a story or a play will have its appeal and carry our interest along, but Peter Wimsey as a person fascinates us even more, and we discover that the plot is only a scaffolding supporting the stage upon which Peter comes alive, and without him much of the plot would be meaningless.

Apart altogether from literature, do we not find immense fascination and stimulation in actually meeting the people in whom we are interested? For this reason it is entirely unlikely that broadcasting or the reading of the utterances of notabilities will ever take the place of the public meeting or the discussion forum, where actual live people can be seen, and the impact of their personalities felt.

If this is so, it is a fact of significance which we do well to consider. In our own Adult School exercises it has been discovered that the studies of greatest interest and value are those dealing with human characters. In the focus of a human life we somehow find it easier to understand some of the abstractions such as goodness, truth and beauty, or evil and meanness.

3. The fascination of the Old Testament.

The suggested Bible readings are two great old "tales." They are representative of the Old Testament literature, and the stories and tales are the secret of the perennial fascination of the Old Book. It is true that the Old Testament is a literature dealing with the developing apprehension by man of the nature of God, but how has the development found its expression? Always by way of the content of human experience in human and historical situations. Scholars tell us that the Hebrew language is one which does not lend itself to abstract thought. And it is through the vehicle of that language that the most profound insight into the nature of God and life has been conveyed to us. It would seem that the limitations of the language became an asset, and in the place of bewildering

abstract speculations we are driven to understand the nature of good and evil as it is played out in the arena of actual human lives. There are a few passages in the Wisdom Literature which might seem to contradict this statement, but even there Wisdom is personalized.

We turn from the Old Testament, with its wealth of human characters and human events, to the synoptic Gospels, only to find that the technique of the teaching of Jesus was true to his Hebrew inheritance. The story, the parable and the human "conversation" are the means by which the vision and certainty of the Love of God are imparted to his hearers and to us.

4. What is Experience ?

It is a word in frequent use by us. It denotes the whole range of things which happen to us *and which become the content of our personal lives*. It is not only a growth of practical ability which results from grappling with events and circumstances ; it is not only something which stirs our emotional make up, though the seat of our emotional life is a potent element in our beings. It includes what happens to us when we listen and follow keenly a fine intellectual argument. It includes what happens to us when our minds and feelings comprehend a work of art, or a grand natural scene. It covers the thrills we know in games and sport and the sense of well-being in doing a job well. All that happens to us and our response to those happenings is our experience. Some of those experiences are actively sought, some are almost unconsciously received, but whatever they are they are experiences of our own personal selves. Nothing happens to *us* outside our own personal sphere of being. This personal life is the continuing mystery, eluding all final definitions. We do not know life except as persons, nor do we see it except in its individualized forms. No one has seen "the stream of life"—that is a pure abstraction. When we see what happens to other persons and enter sympathetically into it, we do so as persons, and the sympathetic imagination we exercise makes the experience of the other person part of our own. What is this extraordinary "thing" which makes the personal life a unified, coherent and identifiable fact—this creative principle which takes hold of the flow of events and experiences and, though admitting change, does not confuse the identity of the personal life in its passage from birth to grave ?

Considerations of this kind bring us to the heart of mystery and wonder. There is so much in the course of natural events which is impersonal, so much in the history of human affairs which cheapens the individual person, that it requires an effort of thought and will to recover a sense of that in which true significance resides—our human selves, made in the image of God. So far as we can tell, only personal life knows good and evil, and the personal life is the mysterious arena in which they contend for mastery.

II.—THE INDIVIDUAL AND THE PERSON.

Devotional Exercise (if desired).

Hymn : 35. "O Brother Man."

Prayer :

"O Lord, we beseech thee mercifully to hear our prayers, and stretch forth the right hand of thy power against all things that fight against us, through Jesus Christ, our Lord. Amen." (Roman Breviary.)

Bible Reading : St. Luke 18. 9-14. The Pharisee and the Publican.

1. Aim.

We want to examine what, if any, difference exists between the idea of "individual" and the nature of "person."

2. The Bible reading.

The Bible reading is chosen to illustrate some of the points to be raised for discussion. Jesus, in a short parable, gives a "thumb nail sketch" of two characters, placing them in contrast. The Pharisee is a strong, self-centred individual ; he himself is the reference by which all other things are judged. God is invoked, but rather as a spectator. "*I am not as other men*" ; "*I fast twice in the week*" ; "*I give tithes.*" In contrast we see the Publican ; God to this penitent is so real that his prayer is a cry of need. The absence of self-satisfaction and self-justification results in a relationship between God and himself of quite another order to that in the case of the Pharisee.

3. The individual.

The primary idea of the word has to do with separation. An individual thing, something marked off distinctly from all other things even if they are of the same kind. The word can be used without reference to a human being—for instance, "an individual work." We use the word commonly in its human context, and the truth is that every human person is an individual. There is an individuality about us, by which, even physically, we are identified. It is possible for an individual to develop in his psychological and spiritual aspects along the lines of separateness. Self-interest and self-centredness are the signs of an individual who has rejected responsible relationships. Or, to the extent that other individuals are recognized, they are in the relationship of "*use*." What use can I make of him or her to serve my own interests? What use even can I make of God to please my own sense of self-righteousness? These are the marks of the Pharisee, of the individual with an over-developed *ego*. Separateness ! "*I*," "*It*," "*Them*." The

individual, thus developed, never escapes from himself. Self-contained and self-sufficient, he has to be continually on the defensive against any outside claims, and is continuously aware of himself. He stakes his claim.

4. Responsibility.

One of the most important signs in the character of a person emerging from individualistic traits is the sense of responsibility. The very fact that this quality is felt means that something or someone other than the self has evoked response and widened the horizons of life. The responsible person has outgrown or thrown off the shackles of self-centredness, and has admitted some other claims than self-interest in his life. He has begun to identify himself with something or someone else.

Questions :

1. Is there such a thing as an over-developed sense of responsibility?
2. Do we think that responsibility is required more, or less, in a highly developed Social State?

5. Relationships.

Each of our lives is involved in relationships with things, communities, persons and God. We have seen that the thorough-going individual fashions his character so that each of these factors in his life is placed in a relationship of use. Our argument is that such an individual denies himself the opportunity of becoming a fully developed *person*. The individual who has welcomed the sense of responsibility places himself in a relationship with things, communities, persons and God which offers a release from self-centredness and admits the development of a rich and creative personality (or person). Relationships are the most important things in life, because they demand an outreaching from the centre of our personal beings.

For our consideration :

1. Would we say that a proper responsibility to "things" would have saved England's natural beauty from the worst effects of industrialism?
2. Many men and women to-day find a real release from self by a thorough-going identification with the State, or communities and groups within the State. Patriotism and Nationalism and Communism are cases in point. How far would we agree that this is an advance on "individualism," and what, if any, are its limitations?
3. How far would we assert that the relationship of friends in intimate personal communion is the richest and most liberating experience in our lives? What are the dangers, if any, of such relationships? For instance, can the intimacy narrow the sense of responsibility to the wider circle of human kind?

6. God.

In our considerations of the previous paragraph we have perhaps arrived at two main conclusions :

- (i) Relationships and responsibility are agents of liberation from self.
- (ii) Those we have considered all seem to require some safeguards from inherent dangers of narrowness and distortion

We are therefore driven to consider what in our experience (or in our possible experience) there is which will enable us to surrender our self-centredness in a responsible manner and to such effect that the dangers and distortions can be avoided.

When we consider the realm of religion we have frankly to admit that, historically, our gods have often been projections of self-interest, whether in the personal, racial or national spheres. We have notoriously used our gods to delude ourselves and to justify every narrowness and cruelty. But that is probably only another way of stating that our self-centredness is so deeply entrenched that our need of a God able to save is that much the greater. In other words the error is not in God but in ourselves.

If in our experience there dawned the absolute conviction of a God who was perfect selflessness and infinite compassion and mercy, and who persuaded us by His perfect self-giving to an absolute and unqualified allegiance, then inside the circumference of that loyalty all other relationships would be safeguarded from their inherent dangers and distortions.

7. Integration.

The release from complete self-centredness can be achieved at many levels. The artists and the craftsmen can find a measure of release in their attitude to their tools and techniques and visions ; the reformer to his Cause ; the politician to his party. And noble personalities integrated at those levels are our heritage, past and present. The great saints have found richness of person at a more creative and potent centre, and in some mysterious way the quality of their lives belongs to all time because they found it in God. They in their turn have inspired the artist, the craftsman, the reformer, the politician ; and where the activities of these latter have been within the sanction of God-consciousness, they have been safeguarded from destructive excesses. There are those who assert that personal life lifted to that level or finding that Centre is of more consequence to all life than Kingdoms, Empires, and Legislatures. They suggest that such personal "homefinding" is of greater importance for the life of the world at this time than all attempts to rearrange the affairs of the world nearer to our heart's desire. However that may be, there appears to be lacking in human life that which makes the rearrangement of the world's affairs possible.

Section IV.

Communication and
Self-Expression.

I.—LANGUAGE.

NOTES BY ARNOLD C. LYNCH.

Suggested Bible reading: Genesis 1. 26-31.

1. The need for communication.

In the studies in this Handbook we are searching for the qualities that make a man into something more than an animal. One of these is his ability to communicate with his fellows—an ability developed to an extent which, so far as we know, is unequalled among the animals. (We must be cautious on this point. Bees, for example, seem to communicate with each other; how effectively, we cannot judge.) This ability is interesting and important for its own sake: we may look on it as the long-delayed flowering of a seed planted in man's remote ancestors. Also, this ability has made easier all those other developments of the human spirit which make life interesting.

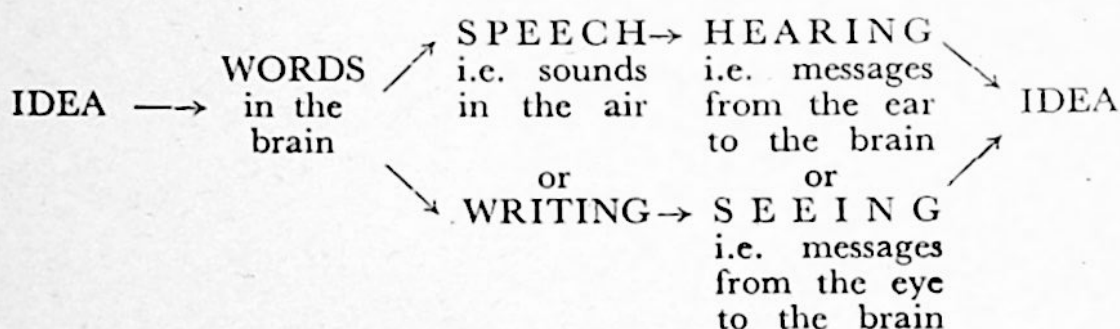
The animal races can be sorted into two groups—those in which the individuals are solitary, and those in which they prefer to gather into herds. The human race is one of the second kind. To take full advantage of this communal way of living we must have means of communicating with one another: only then can we make full use of the experience of others. We can learn not only from our contemporaries, but also from those who lived before us; and here is the importance of the written record, which is more generally useful, as well as more reliable, than a verbal message passed on many times from one person to another.

Looking at the situation from the point of view of each separate one of us, we notice that we feel the need to share with other people our feelings and our experience. It is useless to rebel against this need (though there have been people who attempted to do so): it was a part of each one of us when we were born. From another point of view, however, that of the human race, it is only a means to an end; it enables us to start where others left off, and in this way it has been an important factor in the development of man to be more than the animals. Consider it, then, as an asset in the

attempt at evolutionary progress. We may try to say this in another way. The individuals who do not play their part in communication are, other things being equal, less likely to survive and to produce the next generation. So the urge which was originally just an emotional oddity in an ancestor becomes a condition without which a distant descendant would never have been born. The emotional need which we find in ourselves is therefore the natural result of the advantage that communication gives to mankind ; and there is nothing surprising in finding this need in every normal man and woman.

2. Language.

Speech and writing are devices intended to meet this need. They are the best methods of communication yet found, but they are very imperfect. Remember that the real aim is to communicate a feeling or a "state of mind." The ideal would be to do this directly by some kind of transmission between one mind and another ; the name "telepathy" has been given to this process. There is fairly good evidence that telepathy sometimes occurs, but nobody yet claims to be able to use it regularly and reliably. Meanwhile, we use a system involving four different processes, thus :



Both the first step and the last may be more than one process ; and there is a possibility that the first step is only an illusion. But for present purposes this representation is near enough. This may seem to be taking a simple matter and making something difficult out of it. But talking and hearing are not simple processes. A child needs years of practice to learn the trick ; an adult sometimes finds that he has failed to "put over" his idea ; and there is no knowing how often we have failed without realizing it.

There are, in these four processes, four different opportunities for misunderstanding—failure to choose the right words to express our meaning, failure to say or write them clearly, mishearing or misreading of them, and failure to reconstruct the right meaning from them.

Words may be considered as tools—as means to an end, the formation of an idea in the hearer's mind. The parallel with tools is a close one. For example, words may be lost, especially if they

are not used very often ; they may be blunted by misuse—" terrific " no longer implies that anybody will be frightened ; or their existence may be unknown to the man who needs them—for example, " helix," which might save some arguments about what spirals are.

3. Spoken and written languages.

In speaking and in writing we use appreciably different languages. Probably you have heard a man reading a speech—you would not mistake the result for a speech by someone " talking naturally." You have probably not seen the result of writing down the actual words that people say in conversation. Try it. (If possible, get a shorthand writer to help you. Otherwise, write down as much as you can remember at one time—maybe fifteen or twenty words—making no attempt to get what is spoken during the time that you are writing ; then listen to, and write down, another twenty words, and so on.) After this test you will appreciate the skill of novelists who can write conversations that look all right in print.

Look for some of the differences between the two languages. Notice that the placing of emphasis on certain words can alter the meaning considerably. For example, " I like playing football " has four different meanings if the stress is placed on different words. It is a technique not available to us in writing, except by the use of underlining or italics, which are not very reliable and are regarded as inelegant. It may account for some of the difference between spoken and written English. This device is used more in English than in other languages.

However, there are other differences which suggest that we are careful with our words when they are going on record, but that in ordinary speech we are careless, hoping to see whether our hearers have taken in what we are trying to say, and relying on saying it again if they haven't. But suppose they get the wrong meaning, or fail to show that they have found no meaning at all—what then ?

4. Language as a science or an art.

There are two ways of attempting to convey an idea—either building it up piece by piece, or describing it as a complete whole. For an extreme example, we might describe a pudding as being nearly black, and very sweet, and containing a lot of fruit, and perhaps some coins ; or we might just say " Christmas pudding." The idea is conveyed in either case, perhaps a little more accurately in the first case and more vividly in the second. We can call these two ways of using language a science and an art. The distinction is very much like that between prose and poetry.

If we accept the distinction in this form, then good prose uses words clearly and unambiguously, and has only one possible meaning

which it builds up bit by bit. Prose is most likely to meet these demands if it is written in short words and short sentences. Good poetry, however, will use words that carry many meanings and have the maximum chance of calling up an image in the hearer's mind. For example, the word "soft" may have different meanings to different people, but in one way or another vaguely suggests ease and comfort. Poetry may use phrases that do not, strictly, mean anything at all, and whose charm is ruined by too close an examination. For example, the phrase "cool beauty" will not bear analysis, but its meaning as a whole is clear.

In practice, we cannot always distinguish prose from poetry by this (or any other) test. Some prose is written with more thought for general effect than for detail, and if so it must be judged as we would judge poetry.

In general, however, we may demand of prose that it should be precise, brief, and obvious in meaning. For poetry there are no fixed standards—only the opinion of its hearers that it has spoken to them more directly than a reasoned argument could have done. Notice that opinions may differ about poetry; a poem may speak clearly to some people and not to others. Opinions might differ about prose, too, if it used obscure words unfamiliar to its hearers. Whether in prose or in poetry, the speaker is appealing to an audience; and he should think of the people in that audience, and of their background and store of ideas, when he is choosing his words. A speaker usually does this, but a writer often forgets the need.

5. A marvel become familiar.

We have seen the complicated nature of our devices for communicating with one another. Perhaps it will encourage us to give more attention to our manner of doing it, and increase our respect for speakers and writers who can do their share of the process well. And perhaps it will revive our sense of wonder at an achievement which, by its familiarity, has come to appear much simpler than it really is.

Some points for further discussion, if required :

How far is difference of language an international barrier? Can the barrier be removed by the use of auxiliary languages such as Esperanto or Basic English? Could you learn to speak Basic English? (Don't discuss these last two questions unless you know what Basic English really is. It is not merely simplified English.)

How far does a man's way of speech—his dialect or his "accent"—reinforce economic distinctions of social class?

II.—“BUT I KNOW WHAT I LIKE.”

NOTES BY ERNEST F. CHAMPNESS.

Suggested Bible reading: Luke 2. 40-52.

Suggested hymns: 342, 53, 126, 63, 128.

1. Literary appreciation.

Can you picture the man who expresses his attitude to literature (or anything else for that matter) by the phrase “But I know what I like”? As a test of good literature it will not carry us far, but is it not also an indication of the character of the person who uses it? He is perhaps a man who is conscious of the claims of the expert, but one whose appreciation falls far short of expert standard. On the other hand, he is unwilling to accept any popular verdict. The phrase *seems* to have the ring of a rugged independence, but may it not suggest a somewhat lazy person? May not its use be just a cover for a lack of appreciation and of the striving after understanding? The appreciation of good literature needs concentration, intellectual effort and an experience of life. Milton wrote: “A good book is the precious life-blood of a master spirit.” The appreciation of such a book requires discipline and insight, which are not prominent characteristics at the present time.

2. Are we a literate people?

What do we mean when we say that a people is literate? In the first place we mean a people which knows the art of reading and writing. But the word has come to have an extended meaning. Does it not denote a people which is capable of understanding and appreciating the printed word, especially its finer aspects?

There are a number of ways of testing whether we are a literate people. Consider our press. What kinds of newspapers have the largest circulations? It is unnecessary to name them. We all realize how far most of our daily and Sunday papers fall short of our ideals. I hope—if I may express a personal opinion—that we are all ashamed of a large part of our press, with its sensationalism, its stunts and its lack of solidity and stability. The quality of newspapers with circulations of a million and over does not inspire confidence in the results of our educational system, nor in the quality of our thinking, nor in our sense of fairness, nor in the natural “gumption” of our people. That the press of many other countries is worse should be no consolation to the “Good European.” Can it be said that our press is what it is because it is trying to supply the demands of a people whose attitude is “But I know what I like”?

An acid test can be applied by giving consideration to the appreciation of poetry. The English language is rich in its poetry. Does the modern Englishman appreciate this heritage? Excluding a small minority, the answer is No. If we limit our consideration to that minority, some instructive ideas may emerge. There is a wider appreciation of Longfellow than, say, of Keats. Shakespeare is, of course, our great national hero and Stratford-on-Avon is a place of pilgrimage, yet is he not much neglected, except as a source of quotations? Shakespeare, however, is much more read than Milton. Do these facts throw any light on our national character, or the deficiencies of our mass-education? In Scotland, does Robert Burns supply more fully the place of a popular national poet than does any poet for England?

3. Some defects of mass-education.

During 1948 we have been celebrating the Ter-Jubilee of the starting of the first Adult School, which came into being to teach reading to adults, the majority of the people of these Islands then being illiterate. Many years later, mainly as a result of compulsory primary education, adult illiteracy became rare, but the new literacy was often so limited in its range that even after eight or nine years' schooling many people were unable to read anything other than the simplest and most rudimentary matter. This widespread condition has been described as semi-literacy. We must agree, I think, that this unlooked-for and most-extraordinary result denotes that something has gone wrong with our educational system. How has this position arisen? A number of causes can easily be suggested: the early school-leaving age, large classes, evacuation, lack of facilities for adult education. Yet when all this has been considered, the whole of the problem has not been covered. It is associated, I suggest, with our belief, or otherwise, in life itself. If we see a meaning in life—or think we do—the acquisition of knowledge becomes both a duty and a pleasure. If not, the urge to reach what men of faith consider the deeper things of life is apt to be missing. Semi-literacy is thus often connected with a lack of faith. The man who has a belief in life's significance, who has a belief in its purpose, will more readily turn to great writers in order to learn of their wisdom, or to appreciate the beauty of their words, difficult though at times that may be. Without that faith, may not appreciation readily become just "But I know what I like"?

In writing of faith, one has been thinking, of course, of a faith which is broad and flexible. Some forms of faith are cramping and lead to fixed ideas.

In this discussion, however, it must be kept in mind that for us full literacy is not of quite such vital importance as it was formerly. The coming of the film, the telephone, the radio, and television

has to some extent provided alternatives to reading and writing for the communication of ideas.

4. The position of Adult Schools.

Adult Schools, having served illiterates until adult illiteracy almost ceased to exist, turned their attention to other educational fields. In future, should the main work of Adult Schools be among those who, because of lack of early education, or for other reasons, find expression through the written or printed word difficult? Does our future work lie largely among such folk, as that of our forerunners lay among those who were unable to read and write?

5. Self-expression through literature.

One form of self-expression in literature is to study and appreciate what others have written, whether the author's aim has been clarity of thought or beauty of expression. Another form of self-expression is when we ourselves become the writers. It is probable that the latter presents us with the better form of self-expression, though it is more difficult of achievement. There is letter-writing, for instance. It is a form of art which we can all practise. In the rush of modern life it has tended to depreciate; it has even been described as a lost art. Do you agree? The writing of poetry is a more difficult art and it is practised by a very limited number of people, if one excludes those not past their 'teens. Of greater range and scope are the essay and the article. Can we through our Adult Schools help in the development of such kinds of self-expression? Adult Schools seem natural places for the encouragement of people to "come out" into the big world of intellectual, social and religious endeavour, even if at first it is only on a very limited scale.

III.—THE ART OF CONVERSATION.

NOTES BY E. KATHLEEN DRIVER.

Bible Readings : Colossians 4. 6.

Hymns : *F.H.B.* (revised) 399, 62, 231.

Illustrative Quotation :

"Reading maketh a full man; conference a ready man; and writing an exact man."—Bacon, in his essay, *Of Studies*. In his essay, *Of Friendship*, he further discusses the benefits of "conference" or conversation, thus: "Certain it is that, whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up in the communicating and discussing with another :

he tosseth his thoughts more easily ; he marshalleth them more orderly ; he seeth how they look when they are turned into words ; finally, he waxeth wiser than himself, and that more by an hour's discourse than by a day's meditation. . . . In a word, a man were better relate himself to a statue or picture than to suffer his thoughts to pass in smother."

1. Is conversation an art ?

In what sense is conversation an art ? To communicate with one another by means of speech is essential to civilized life and we do not easily make an art of what we do by necessity. An "art" suggests cultivation, study, practice—in a word, submission to a certain discipline. Can we by such discipline improve our performance in conversation, as we do for example our technique in the use of a paint brush or in playing a musical instrument ? If so, can we suggest some of the methods by which we may acquire skill in this art ? A moment's consideration will convince us that it is an art worth cultivating, even though we may never have thought of conversation as an art before. There are few experiences more enjoyable than to participate in good talk, but we all know that we do not always enjoy an evening of conversation, so it may well be worth while to try to discover for ourselves what the methods of discipline are.

2. Something to say.

Something to say which is worth hearing is the first essential of good conversation, so a well-stored mind, but not by any means necessarily a bookish mind, is a pre-requisite. The traveller, the nature-lover, the craftsman, the keen observer of life will all have a rich store-house on which to draw. The richer the store the easier it will be to find points of interest to any given group of people. There is a time for the expert to talk at some length in his own particular field when his listeners are obviously ready to accept enlightenment, but in general conversation such occasions will be rare. The bores in social life are the people who force the conversation into channels which interest them, instead of exploring the interest of other people. The good talker is always a person with vital interests and definite opinions of his own. This does not mean that he is opinionated and dogmatic or eager to instruct and enlighten others, but that he has certain enthusiasms and thinks for himself. His talk is not second-hand and consequently dull, but reflects his own experience and is alive and vivid.

3. How to say it.

Perhaps the way of saying it may best be left to take care of itself. Certainly artificiality, affectation, any sort of straining after effect are fatal. The good talker will not be consciously trying to be

such or be aware at any given time that he is talking well : nevertheless, he will be unconsciously following certain rules. Something worth saying is worth saying audibly and expressing as clearly and concisely as one can. A well-turned phrase, if it can trip lightly off the tongue, is a joy to listen to, and so is a pleasant voice and reasonably careful, though not over-precise, diction. English folk are not given to expressing themselves much by gesture. We are very conscious of this fact if we find ourselves in the company of people of other nations, and excess of gesture would seem strange to us ; but we do appreciate vitality and alertness and variety in the tone of voice in those who talk to us. A voice without light and shade becomes very monotonous to listen to, and may have a somnolent effect upon the party.

4. Listening.

Conversation implies listening as well as talking, and the best talker may well be the best listener too. James Stephens, in a broadcast talk some time ago, said that when you met a man in company for the first time you should always look to see whether his mouth was bigger than his ears. We all know the person who is never really listening to what others are saying, but only waiting for them to stop talking so that he may have *his* say. Such people have not learned the rudiments of the art of conversation, for one of the most important disciplines is the giving of one's full attention to the person who is talking. Not only attentive listening but quickness of perception is important, too. The talker appreciates the listener who quickly seizes the point he is trying to make, or responds to the humour or excitement of his story.

5. Other considerations.

An apt story well told is delightful, but a long succession of stories, even though all the company takes part in the telling of them, can become boring.

A ready wit in talking and a keen sense of humour in listening are valuable contributions to conversation, but excessive jocularities can be very wearying. The man who cannot be serious or who is obviously trying to be funny is as deadly a bore as the solemn and portentous person who declaims to an audience.

What is the place of caution in conversation? A certain sensibility which thinks ahead and considers the effect of what one is about to say is necessary, but excessive caution in expressing an opinion will have a very deadening effect on conversation and stop its easy flow.

"Small talk" is not to be despised. Some great exponents of the art of conversation are tongue-tied and silent when the occasion calls for a lighter touch, which will put people at ease and keep them interested and happy for a short time. Such small talk is not

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"tittle-tattle," for which there is really no place at all, though it occupies much talking time and is almost the only form of conversation in which some people engage. Can you suggest suitable topics for small talk—other than the weather?

6. Famous talkers.

Some groups may like to recall some of the famous talkers of the past and consider their performances in the light of what has been said here. Think for instance of Dr. Johnson who, by reason of his sagacity, his manner and his voice, must always preside over any conversation in which he took part. For him conversation was a battle and he himself wielded a bludgeon. Hazlitt has described for us Charles Lamb's evening parties, when Coleridge, whose idea of conversation was a discursive monologue by himself, would, as Hazlitt puts it, often preach a sermon on a text furnished by Lamb. These two friends, Coleridge and Lamb, were great contrasts in character and in conversation. Coleridge was interested in his own nature rather than in that of others and seemed conscious of being listened to, while Lamb, with no thought for himself, was full of interest in the people and things around him. Hazlitt writes thus of Lamb in his essay, *On the Conversation of Authors* :

"There was Lamb himself, the most delightful, the most provoking, the most witty and sensible of men. He always made the best pun, and the best remark in the course of the evening." And another friend writes of his conversation as "not an uninterrupted flow but a periodical production of sentences, short, telling, full of wit, philosophy, at times slightly caustic, though that is too strong a word for satire which was of the most good-natured kind."

Questions :

- (i) Is the good conversationalist the person who talks well himself, interestingly and with a pleasant voice and manner, or one who stimulates conversation in a group and makes even the shy talk easily?
 - (ii) When you say that you enjoy a person's company, is it of his conversation that you are thinking? If so, what is it in his conversation that you specially enjoy?
 - (iii) What is the difference between conversation and chatter?
 - (iv) Lord Chesterfield said that one should never talk about oneself. Do you agree?
 - (v) Are there any essential differences between the conversations of men and women?
 - (vi) De Quincey maintained that in the practice of the art of conversation good manners counted for more than intellectual power. Do you agree?
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IV.—MANNERS.

NOTES BY PIERRE EDMUNDS.

The purpose of this Study is to show manners as one of the means of communication between people. It is suggested that we express our personality in part through our manners; and that manners are an important factor in the development of personal life.

Devotional Period (if required).

Reading : Luke 7. 36-38, and 44-47 ; Mark 14. 3-9.

Prayer : O God, the protector of those who hope in thee, without whom nothing is strong and nothing holy, increase thy mercy upon us, that with thee for our ruler and guide we may so pass through the good things of this life that we may not lose those of life everlasting. Through Christ our Lord.

1. The seat on the bus.

What do we think of when we hear the words "good manners"? To many people the whole subject presents itself in the form of a simple illustration—that of behaviour in a crowded vehicle. If you are a man, do you give up your seat to a woman in the bus? If you are a woman, do you expect this courtesy? This example, small though it may appear, provides a clue to our consideration of manners in this section of the Handbook, for it will show us that what we call manners is in fact a form of communication, through which we express our own attitude (or that of the society in which we live) to those around us. If we were to consider in detail this matter of the seat on the bus we might well find ourselves examining the whole history of the attitude of men to women—the tradition of chivalry which we associate with the Middle Ages, the peculiar hot-house atmosphere of the Victorian era, the reaction towards feminism and sex-equality in the present century.

2. "Happy ways of doing things."

Like other forms of expression, manners can be regarded as an art—the art of living gracefully. To live gracefully is not the duty and privilege of a few; it is incumbent upon all who aim at becoming persons and at respecting the personality of others. Everyone has manners of a sort, and if we do not have good manners we shall have bad ones. Just as the essence of bad manners is to be found in a lack of due consideration for the feelings of others, so good manners must often begin with a *deliberate* attempt to develop

such consideration in our own behaviour, and they must find expression in our attitude to those with whom we come into contact every day of our life. Good manners are not to be regarded as a tail-coat and a white tie for ceremonial occasions—they are the minimum clothing required for decent mixing with our fellow men.

A few years ago a group of American young people was asked to state its views on good manners. At the head of their findings these young people set good manners *in the home*, describing these as follows :

“ Courtesy to all the members of the family ; a spirit of cheerfulness while in the house ; co-operation in making the home an attractive and pleasant place in which to live ; proper respect and consideration for the other members of the family ; a spirit of peace and ready kindness ; neatness about one's person, room and the whole house ; punctuality, particularly at meals ; quietness of manner, especially through a well-modulated voice ; willingness to undertake one's share of the work of the house.”

How would we stand up to an examination on these points ?

Most of us forget our manners all too often in times of strain, overlooking the fact that each failure to remain courteous and cheerful adds to the strain on those about us and thus takes its place in a vicious circle of vexation and irritability. Many of the restrictions of present-day living are necessary and should be accepted. Short tempers do not make acceptance easier—it might be better to help one another by applying those good manners which Emerson described as “ happy ways of doing things,” ways which help to ease the inevitable friction of a wearying day's work.

Consider how some of our anxieties could be lightened in this way.

Can you suggest examples of the difference made by a more friendly attitude on the part of shopkeepers, civil servants, or bus conductors ?

Do we for our part really treat the man behind the counter or the man who collects our fares with the respect and courtesy which, in theory, we regard as due to every human person ? Or do we reserve such respect for those human persons with whom (perhaps fortunately) we do not come into contact ?

There are many other seemingly small ways in which good manners may help immensely in our everyday life. Punctuality in keeping appointments or answering letters is an obvious example. *Can you suggest others ? Are the proceedings of your Adult School always marked by good manners in this sense ?*

It has been suggested, too, that good manners could do much to relieve tensions in the fields of industry and foreign affairs. Can you think of ways in which they might be applied in your office, or factory or shop ? Are you yourself taking the first step in trying to apply them ? How could good manners contribute towards the solution of difficult international problems ?

3. Customs and conventions.

Good manners, however, can involve more (though perhaps never less) than the fundamental consideration and tact described above. At their most developed, they include a multitude of social customs and conventions which, although not strictly necessary, lend an added grace and charm to life. Most of us regard clothes as more than something to cover our nakedness and keep us warm; similarly, society has developed many customs over and above those dictated by common humanity. We may regard these as the white ties and tails, the soldier's uniform or the vestments of the priest. In fact, most of them are expressions of particular attitudes towards particular institutions, particular persons or groups of persons. There is a whole set of such customs (of which we have already seen an example) expressing the attitude of society towards *women*.

Can you suggest examples arising out of special attitudes towards :

Older people ?

The Crown ?

The Church ?

The Law ?

The Bible reading.

Those who have taken it may like to consider the Bible reading in this connection. It is not suggested that what follows expresses the full meaning and significance of the passages read, but only that the episode *incidentally* throws some light on Our Lord's own attitude to social customs. Consider the following points :

(a) St. Mark places this incident shortly before the Passion, and links it at once with the betrayal by Judas. It therefore occurred almost at the climax of the struggle between Jesus and those forces which were contriving his death. (Mark 14. 10-11.)

(b) Nevertheless, even at such a time as this, Jesus has noted that certain elementary social customs have been omitted, and there is a tone of rebuke in his words to Simon. (Luke 7. 45-46.)

(c) The reading from St. Mark is included because it gives the comment of the bystanders and Our Lord's reply (Mark 14. 4-7). It is hardly straining the text too far to describe the comment as typical of an attitude which condemns any elaboration of social custom, anything which is not strictly necessary. Although such an attitude may at times evoke respect, it is one which is fundamentally ungenerous. For all its good intentions, it has contributed in no small measure to that amazing phrase "*as cold as charity*."

(d) The incident shows how differences in social behaviour can express basic differences in attitude. Simon's attitude to Jesus is such that he slights him by ignoring small social courtesies. Mary's attitude prompts her to an inspired prodigality which goes far beyond the customary.

4. The bases of manners.

It may be said that the essence of good manners is reverence :

- (a) Reverence for persons simply as persons, expressing itself in general thoughtfulness and consideration.
- (b) Reverence for particular persons based on what they are, or do, or represent, expressing itself in particular social behaviour.
- (c) Reverence for oneself, expressing itself in certain standards of personal behaviour.

The last is sometimes forgotten or deprecated, but there is a sense in which it underlies the other two. Can we respect others if we do not respect ourselves? Consider the phrase, "I wouldn't demean myself"; too often it is associated with an attitude of contempt towards some other person, but can we discover in it a meaning that has value and relevance to our theme? To what extent are true humility and self-respect interdependent?

5. Manners and sincerity.

Imagine a table beautifully laid at which the guests treat one another with punctilious politeness on the surface, while under the table they are kicking one another savagely. Many people feel that good manners are rather like this, a veneer of politeness masking uncharitable inclinations and even uncharitable behaviour. This shows a misconception of the true meaning of good manners, but the following points may be helpful in meeting the objection at its own level :

- (a) All social behaviour involves at least two persons—the person acting and the person acted upon. The latter—the reception end—should not be entirely forgotten. Personally, I would rather be helped on to a bus by a polite hypocrite than pushed off by a model of sincerity.
- (b) As a development of this, hypocrisy itself may not be without a certain value in maintaining certain standards of social behaviour. It has been described as "the lip-service vice pays to virtue." It may be as well that many of us should have to conform to decent standards even if our conformity is only a veneer. We should not, of course, overlook the dangers implicit in this view, and especially the fact that such a veneer may deceive ourselves and other people.
- (c) We have seen that manners depend upon reverence, and most of us would regard it as a fundamental truth that every human being is worthy of reverence and respect.

But this is a great, and to some extent an abstract, truth, and we cannot be continually and deliberately *aware* of it. What we can do is to set aside times when we may consider it soberly and enter more and more fully into its implications. It is to be hoped that our Adult Schools provide such opportunities. For the rest, we can endeavour always to behave *as though* we were actually conscious of our innermost belief. Life is too short to be for ever telling ourselves that the milkman has within him "a core of worth, an inviolable centre of significance" (1948 Handbook); what is necessary is that we should *treat him in practice as having that*. Good manners are not necessarily insincere because they express our basic and considered attitude rather than the emotions or the moods of the moment.

- (d) Finally, our attitude and our expression of it are very largely interdependent. "We become what we do, not what we wish," said Emerson. Right actions (even the smallest) form right habits, and right habits affect our basic attitudes and build up our character. It is sometimes necessary to start at the circumference and work towards the centre of our personality, rather than the reverse.

Points for discussion :

(i) Do you feel that manners should be confined to those indicated in paragraph 2, based on point (a) of paragraph 4? If so, what is your attitude to particular customs and conventions?

(ii) Those who approve of particular customs and conventions may still feel that some of them are out-worn. When does a social custom become out-worn? Can you provide examples from your own experience?

(iii) It is sometimes necessary to "cut through" particular customs in the interest of the basic consideration for other people described in paragraph 2. Can you provide examples from your own experience? Can you discover examples in the Bible reading?

(iv) The terms "lady" and "gentleman" are said to be falling into disuse. Is this altogether a good thing? What qualities would you personally expect to find in a "lady" or a "gentleman"?

THE AWAKENING TOUCH.

(HELEN KELLER AND ANNE SULLIVAN.)

NOTES BY LEONARD C. DALE.

Book references

The Story of my Life. (Hodder & Stoughton. 3s.)

The World I Live in. (Methuen. 3s. 6d.)

Midstream. (Hodder & Stoughton. 10s. 6d.)

Journal. (M. Joseph. 10s. 6d.)

Let us have Faith.

All the above books have been written by Helen Keller and may be obtainable at the local library.

Bible reading : Luke 4. 16-24 ; Psalm 23.

Hymns : 329, 258, 387.

Quotation :

"All the best of me belongs to her—there is not a talent, or an inspiration, or a joy in me that has not been awakened by her loving touch."—Helen Keller of Anne Sullivan.

I. Introduction.

For the past few weeks we have been invited to consider some of the questions raised by the phrase "A human being." We have seen how the development of a person depends very largely upon his or her contacts with others and with the world in general. Whether we realize it or not, day by day we influence other people by what we say and do, and equally other people influence us by their actions and utterances. It is not too much to say that from the moment we arise in the morning until we go to bed at night our ears and eyes are constantly collecting information and impressions which our minds store up, convert into action or deal with in some other way. Through these two vital channels come much of the material we use to create our store of knowledge and experience.

Just how much we owe to our ears and eyes will be difficult to realize, but to-day we have the opportunity of learning something of one who is both deaf and blind and of the great efforts she has made, with the loving help of others, to escape from "the valley of twofold solitude," to enter into a full association with the minds of others and enjoy much of the beauty of the world around her.

2. The early life of Helen Keller.

On June 27th, 1880, at Tuscumbia, Northern Alabama, there was born to Kate, the wife of Arthur H. Keller, a daughter whom

they named Helen Adams Keller. She was the first child of the marriage and a normal, healthy and happy baby. Helen grew and developed ; at six months she began to speak a few simple words, and at twelve months she started to walk. Then in the following February there came the illness—the doctors called it acute congestion of the stomach and brain—from which it was not thought the little girl would recover. One day, however, the fever left her as suddenly as it had come, but it had closed her ears and eyes for ever.

In her book, *The Story of My Life*, Helen Keller recalls what she remembers of "that silent, aimless, dayless life." She sat in her mother's lap or clung to her dress as she went about her household duties. Soon the need to communicate with others made itself felt, and by nodding or shaking her head she indicated "yes" or "no." A pull meant "come" and a push "go." Her mother taught Helen to understand a certain amount, but quite soon the child realized that she was different from other people because she was obliged to use signs to make her wants known, while other folk talked with their mouths. This Helen could not understand, and when she moved her lips and threw her arms about without result it made her very angry. She records that she kicked and screamed until she was exhausted.

3. The advent of Anne Sullivan.

By the time Helen reached the age of seven years she had developed into a well-formed, strong and ruddy girl, large for her age and unrestrained in her movements. Her face was described as "intelligent but lacking mobility or soul or something," and, while she would accept caresses from her mother, she was unresponsive and impatient with others and generally wilful and quick-tempered. Being of an energetic disposition her hands were never still and, since the child could do so little of a constructive nature, she got into much mischief and on more than one occasion endangered her life. All the time the desire for self-expression grew more insistent, and the few signs she knew became increasingly inadequate. Failure to make herself understood resulted in outbursts of passion :

"I felt as if invisible hands were holding me, and I made frantic efforts to free myself. I struggled—not that struggling helped matters, but the spirit of resistance was strong within me ; I generally broke down in tears and physical exhaustion. If my mother happened to be near I crept into her arms, too miserable even to remember the cause of the tempest. After a while the need for some means of communication became so urgent that these outbursts occurred daily, sometimes hourly."

Mr. and Mrs. Keller were deeply perplexed with the problem of educating Helen but, through the help of a Baltimore oculist, they

were introduced to Dr. Graham Bell, who put them in touch with the Director of the Perkins Institute in Boston. Years later, when writing of the interview with Dr. Bell, Helen Keller says: "Child as I was I at once felt the tenderness and sympathy which endeared Dr. Bell to so many hearts, as his wonderful achievements enlist their admiration. He understood my signs and I knew it and loved him at once. But I did not dream that that interview would be the door through which I should pass from darkness into light, from isolation to friendship, companionship, knowledge, love."

The Director of the Perkins Institute found a teacher for Helen and in March, 1887, Anne Sullivan arrived at Tuscumbia. Thus started an association and an ever growing and deepening friendship between these two people which remained for practically fifty years, being broken only by the death of Anne Macy (as she then was) in 1936. At the time, Anne Sullivan was twenty-one, having recently graduated from the Perkins Institute where she had been for the previous seven years. Early in life she had become almost totally blind, and although her sight was partially restored, in later life it gave her the greatest anxiety. Although repeatedly warned by oculists, she never spared herself or her sight for her pupil.

The task undertaken by Miss Sullivan had at that time no precedent or parallel. She had no experience to draw on, and had to rely upon her personal judgment as to the course to be adopted and methods to be employed.

The first great problem to be tackled in Helen's education was to establish a means of communication, since being blind and deaf she could not benefit by visual aids nor by the spoken word, and, having been allowed to have her own way for the sake of peace, she was unruly and violent. "As I began to teach her I was beset with many difficulties. She wouldn't yield a point without contesting it to the bitter end. I couldn't coax her or compromise with her. To get her to do the simplest thing, such as combing her hair or washing her hands or buttoning her boots, it was necessary to use force and, of course, a distressing scene followed." Her teacher with infinite patience and great love taught her that "obedience is the gateway through which knowledge, yes, and love too, enter the mind of the child."

4. The first steps in education.

In her letters written at the time, Miss Sullivan tells how she spelled words into Helen's hand, and in time taught the child several words, but it was some while before she knew how to use them or realized that everything had a name. At last the light of understanding dawned. In a moment of inspiration she realized that every object had its own name and, from that time on, her soul was set free, and light and joy flooded in. "There were barriers still, but barriers that in time could be swept away."

Day by day Miss Sullivan, or "Teacher" as she was always known, filled the mind of her little charge with knowledge and beauty. From the beginning Teacher made it a practice to speak to Helen as she would to any hearing child, the difference being that she spelled the sentences into her hand instead of speaking them. The single hand manual alphabet was employed and with constant practice over the years Helen Keller was able to receive words at about sixty a minute.

5. Her education continued.

Next she acquired the ability to read, and by the time she had reached the age of thirteen Helen had read histories of Greece, Rome and the United States, and acquired some knowledge of French. Then, with the help of friends, the great adventure of learning to speak was tried. In her book, *The Story of My Life*, Miss Keller tells graphically and in moving terms of the struggle to achieve speech, a struggle that was rewarded with success. But all this time there was an ambition to go to College—even to Harvard University—and in 1896, accompanied by her faithful Teacher, she entered Cambridge School and studied English History, German, Latin, Arithmetic and English Literature. Not only did Miss Sullivan attend the daily classes with her pupil, spelling the lectures and instruction into her hand, but she also read most of the text-books for her as well, since in those days so few books were embossed for the blind. Later, Mathematics was added to the studies, and many were the difficulties to be overcome in dealing with geometry and algebra. Since Helen could not follow the geometrical figures drawn on the blackboard, her only means of getting a clear idea of them was to make them on a cushion with straight and curved wires which had bent and pointed ends. A special braille-writer enabled her to put down the steps and processes of her work.

For her entrance examination to Radcliffe College the papers were copied in American braille and the answers were typed by Helen Keller on her special braille typewriter. Many were the difficulties encountered and surmounted. The efforts of these two courageous souls were rewarded and, in 1899, Helen passed successfully into Radcliffe College, Harvard, to study for her degree in Arts, which she gained with Honours three years later. Her triumph was also her Teacher's, who had throughout shared the days and years of strenuous labour.

6. Later life.

Since her graduation Helen Keller has, with the unfailing help of her Teacher, lived as far as possible the life of a normal hearing and seeing person. In several of her books, particularly *Midstream* and *Helen Keller's Journal*, she gives interesting and detailed accounts of her journeys up and down America and overseas. It would be

valuable if a member of the group could read these books beforehand and give extracts during the consideration of this subject. Miss Keller has visited this country on more than one occasion and some years ago Glasgow University conferred upon her the degree of LL.D., and one of the American Universities honoured her with the degree of D.Litt., while in 1936 she was awarded the Roosevelt Medal.

Throughout her life Helen Keller has taken an active part in every major movement on behalf of the blind in the United States and has lectured and written extensively. Moreover, she has met many of the most prominent people of her day and can claim many of them as her friends. Mark Twain was a special friend and he once said that, in his view, the most interesting characters of the nineteenth century were Napoleon and Helen Keller.

7. Some of her thoughts.

If Miss Keller's life means anything, then surely it is a record of unshaken courage and a witness to the creative power released by a loving friend. Here are some thoughts of Helen Keller's which have been gathered from her writings and are worth pondering on :

"I do not think of a house merely as wood, stone and cement, but as a spirit which shelters or casts out, blesses or condemns."

"Man is unconquerable when he stands on the rights of man. It is inspiring to see against the background of our ignorance an old ideal or a discarded truth flash forth new created."

Of Dr. Graham Bell :

"He asked me if ever I had felt a tree when it was raining. He put my hand on the trunk of a small oak and I was astonished to feel a delicate murmur—a silvery whisper as if the leaves were telling each other a lot of little things."

Section V.

The Development of Personal Life

NOTES BY MARY TAYLOR.

In his Swarthmore Lecture, *Man, Society and Religion*, Dr. Russell Brain suggests that the history of mankind might be written in terms of the changing relationships between the individual and the group. What the mass of mankind believes as to the nature of man and the right relationships between a man and his fellows is a fundamental issue in life to-day. Our approach to this will depend largely on the kind of people we are and the quality of personal life we have developed. That is what this series deals with.

We are going first of all to look at man as one of a herd not keenly aware of his separateness from his tribe and his surroundings. Then we shall see him becoming increasingly conscious of himself, glorying in his individuality, his originality, his differences, and later growing into a person aware of his kinship with the whole of humanity and bringing the whole of his developed personality to enrich the life of the groups to which he belongs.

This is not just an historical process, for all stages in this development are present in our life to-day.

Books for reference :

Man, Society and Religion. W. Russell Brain, D.M., F.R.C.P. (George Allen & Unwin. 2s. 6d.)

The Proper Study of Mankind. B. A. Howard, M.A. (Ginn & Co. 6s.)

Man the Master. Gerald Heard. (Faber. 10s. 6d.)

On Being a Real Person. Dr. H. E. Fosdick. (S.C.M. 8s. 6d.)

I.—MAN IN THE HERD.

Bible readings : Deuteronomy 4. 1-9 ; Joshua 7.

1. The crowd.

Think for a moment of the title. What does it suggest? Probably a drove of cattle with its outstanding characteristic of unreasoning imitation of an act which often seems quite purposeless.

Now think of men and women in a crowd and the way in which, without any deliberate intention on their part, they are influenced by the fact of their association and often act in a way which would

be quite foreign to them as separate individuals. Think of instances in your own life when this has happened, when perhaps with others you have been swept away by some emotion and seem to have lost your own identity for the time and have behaved in a certain way, not because you have reasoned that it was the right way to act, but perhaps almost unconsciously because it was the way other people round you were behaving.

Perhaps at a public meeting you have found yourself carried away by the eloquence of a speaker and, for the moment, quite satisfied by arguments which seemed utterly unconvincing next day when reviewed in the light of reason. Was it just his eloquence that carried you away, or was it because the appeal he was making to your emotions was also made to the emotions of those around you and their reaction influenced you? Would it have had the same effect if that speech had been addressed to you alone? Could it have been addressed to you alone?

When your members have given from their own experience instances of the behaviour of crowds, see if you can find some characteristics which most of them have in common. Here are a few suggestions.

Usually the conscious part of the mind is not functioning at the time. Crowds are often very responsive to suggestion. Can you think of any illustration when a suggestion coming from some strong personality has changed the whole trend of a mob's action? People often let themselves go in a crowd because, for the time, they have ceased to be self-conscious.

It is important to remember that the people composing a crowd may act either on a higher or on a lower level than is normal to them as individuals. Think of illustrations. Possibly the examples of lower level action come more readily to mind, the panic of a crowd in face of danger, the destructive action when mass hatred has been stirred by some slogan; but there is the other side. In a time of danger a crowd may sink to panic, but it may rise to heroism, and generous impulses may sweep it as well as mean ones.

To what extent can the behaviour characteristic of a crowd apply to people not in physical contact? Is it produced, for instance, in times of war or national crisis by the power of suggestion of articles in the press or talks broadcast over the radio?

2. Man is a social animal.

However unsociable we may think some people to be, man is essentially a social animal. He cannot live a full life apart from his fellows. This is particularly the case in the kind of society we have built up where we have become increasingly interdependent, but it is true apart from economic considerations. Many psychologists claim that man shares with certain other types of animal a gregarious instinct, though the more complex conditions of his life and his greater mental development make this less obvious.

3. The gregarious instinct in animals.

Think for a moment how the gregarious instinct acts in animals and what it demands. First it demands a certain sensitiveness on the part of any animal to the actions of others. Think how quickly in case of danger an alarm seems to spread throughout the herd.

Then it demands the readiness to follow a lead. When the alarm has been given a whole herd will stampede, though many of them are not aware of the source of the danger. Often, however, a lead is not followed if it departs too much from the behaviour that is normal to the herd in the circumstances.

The instinct brings obvious advantages. There is added power: a pack of wolves hunting might attack a beast too powerful for any of them alone. There is added security when there are many members of the herd ready to sense the approach of danger and to give the alarm. There is possible variety of function, as in the case of the communities of ants and bees.

Set against this is the disadvantage that custom has a great hold on the herd. Anything original is suppressed and change comes very slowly if at all.

4. Early communities.

Knowledge of how man lived in the early stages of his existence is gleaned from the remains, often very slight, that have been found in those places which were his habitations. There are flint tools, drawings in caves and, at a later stage, pottery. There is another approach, and that is by the observation of the habits of the most primitive tribes in existence to-day.

It seems that primitive man had a very limited consciousness of himself. He was a part of the family or tribe. Aware of his own life, he attributed life to all the objects round him. He had a sense of fellowship with the animals. One of them was often the totem of his tribe and was treated with superstitious respect as the outward symbol of an existing, intimate, unseen relation.

Consider, for instance, an early pastoral community, having no settled abode, but following its herds as they wandered from place to place in search of new grassland. There would be very little specialization of work apart from the duties of the women in child-bearing and child-rearing. With such a wandering existence there would be little encouragement to accumulate unnecessary possessions, which would be more of a burden than an asset. There would be little private property beyond possibly some favourite tool.

In such a community and in other early communities group feeling was very strong and the tribe was dominant. Each tribe had rigid customs, its taboos which hedged life around with prohibitions and which must be revered because to break them would

be to bring disaster on the tribe. Some of these taboos were semi-magical in origin. Dr. Russell Brain says of them :

“ Owing to primitive man's lack of knowledge of the scientific laws of the world, many of these taboos are irrational and useless in themselves. Nevertheless, they may well serve a psychological purpose of the utmost value since no primitive society could survive in which there were no psychological means by which individualistic impulses were subordinated to the needs of the community.”

Some of the taboos originated in the need to evolve a way of life which would permit larger numbers of people to live together. Taboos with respect to marriage were of this kind. In many clan societies, for instance, a man might not marry a member of his own clan, but must seek his bride from another group. Children of the marriage became members of either the father's or the mother's clan according to custom and had a definite sense of kinship with the members of that clan, while blood relations through the other parent were looked on as strangers.

This sense of kinship was something of real value, the sense of being indissolubly linked with a larger unit whose fate one's action could affect. On the other hand it increased the sense of dependence. H. G. Wells says of a member of an early group :

“ He grew up out of sonship to his father only to become one of the ‘ sons ’ of the tribal founder or the tribal god. He never emerged completely from the mental habits of sonship.”

5. The strength of tradition.

The strong feeling for tradition contributed toward the stability of the existing system. Some of the traditions, particularly those concerning the origin of the tribe, were passed on to the youths when they underwent the initiation rites which admitted them to manhood, and because of this they had all the extra power of secrets which had to be jealously guarded from the uninitiated. Because of the strong hold of tradition change was unwelcome, the innovator hated and feared. Mr. B. A. Howard says :

“ To depart from custom in a primitive society was to incur the displeasure of the whole community. To perform an action in a new way ; to question the need of performing some action hallowed by the practice of the past ages ; to put forward an original speculation, these were the things attended with real danger. The innovator might be canonized (after his death) ; he was much more likely to be burnt at the stake, which is discouraging to innovators.”

6. Bible readings.

The Bible readings illustrate some of the aspects of the life of an early pastoral community. The reading from Joshua tells of an incident when a taboo had been broken, a prohibition defied, “ and the anger of the Lord was kindled against the people of Israel.”

A defeat in battle followed. Then came the command to search out the offender, and when he was found not only was he put to death, but his whole family also.

The reading from Deuteronomy shows the importance given to observing tradition, preserving it unchanged and teaching it to the growing generation.

II.—INDIVIDUALISM EMERGES.

Bible reading : Ezekiel 18. 1-4, 20-21.

Think for a moment of the kind of community we were considering in the previous study and imagine the kind of development that would go on, very gradually perhaps and taking long ages of time, but none the less surely. As man's mind developed he became more conscious of himself, not just as a unit of a tribe, not just as sharing a life which animated everything around him, but as a distinct individual. As he became aware of his separateness, as he gained a clearer idea of the nature of his surroundings, tradition would lose something of its hold. As he learned to handle things around him in new ways, his attitude to his old beliefs would gradually change and he would begin to question some whose validity he had till then never doubted.

Changes in outward conditions might emphasize the idea of separateness. In those areas where civilization first developed, man ceased to be a wandering food-gatherer and became a food-grower with a settled home. Possessions increased, and with them came an extension of personal ownership. A man would have, for instance, a special claim to the plot of ground he cultivated. What effect do you think this increasing sense of personal possessions would have? It was a development that brought gains and losses. Men were more ready to experiment, to try new ideas; their powers developed, but they were less conscious of the ties that bound them together.

I. A necessary and inevitable development.

This emergence of the individual was a necessary development. Most of us have two aspects of our mind which are sometimes in conflict. One is the order-loving, pattern-making side which wants everything to fit into a scheme and, once we are comfortable in such a scheme, does not want it to be disturbed by new facts or ideas. The other is the exploring, speculating side interested in new experiences and ideas, whether they fit into a scheme or not, and possibly taking special note of just those facts which the other side of our mind has ignored, because they were inconvenient. In some

of us the first aspect is dominant, in some the second. Both are necessary, but the right adjustment between the two is not always easy either in the mind of the individual or in that of the group. Can you illustrate this from your own experience?

Mr. Gerald Heard suggests that though, at this stage of his development man gained in power he lost in happiness. Some of his old moorings were gone. The right way of doing anything in the old days was that which was hallowed by all the custom and tradition of the tribe. Now such a sanction was losing its hold. A man was thrown more on to his own judgment, and the sense of individual responsibility developed. In this connection, compare the Bible reading from Ezekiel—with its assertion of the responsibility of the individual in the sight of God—with that from the Book of Joshua in the previous study, where the whole family of Achan suffered for his fault.

2. The emergence of individualism in the human being's growth.

Think for a moment how essential a stage in the growth of any human being is the development of individualism. Think how it shows itself in children and older boys and girls whom you know. There is an awareness of self, a consciousness of growing powers which they are anxious to try out, though this is often accompanied by a nervous fear of being inadequate to a situation. They become increasingly impatient of control and more independent in both their actions and ideas. They often show a refreshing originality of outlook: traditions are challenged. They claim the right to judge for themselves, to have their own standard of values; and it is at times far from easy to get them to accept current conventions of behaviour. Think of illustrations of this. They are at times very self-assertive and sometimes seem insensitive to finer shades of meaning or value which cannot easily be expressed in words, sometimes perhaps insensitive to the less material aspects of life. Sometimes, however, their very self-assertion is due to the fact that they are not quite sure of themselves. It is what is sometimes called a "defence mechanism." In *The Achievement of Personality* Mrs. Grace Stuart says:

"It is . . . not always so easy to realize that the older child who 'makes up' to the adult does not always or only want a cream bun. He wants, even more, the affection in look and word and touch which makes his world secure. When he brings his strange drawing of a ship or a cow, it is not simply an impulse of self-display. He actually needs the appreciation which will make his small and unsure self more certain of its place in a big and bewildering world."

In considering this section:

- (a) Think of the various points in relation to children or young people you know.

- (b) Remember that different children develop in different ways, so that the points suggested above will not apply to all of them.
- (c) Remember that the same inner urge may find very different outward expressions. Shyness, for instance, is often a sign of acute self-consciousness which makes the individual magnify the importance of his actions and the attention that other people will pay to them.
- (d) Remember that some children are very much more individual than others. We can probably all think of some who show very little desire for independence and are glad to have decisions made for them.
- (e) Remember that this growth of awareness of self with the development of independence and originality is right and necessary, but that it is not the whole of the story. The next study deals with the development of personal life, and other aspects will be considered there.

A human being's development as an individual has been considered here particularly in connection with children and young people because it is with them that it is most marked, but it must be remembered that there are adults who do not get beyond this stage, who do not become real persons.

3. The rapid growth of individualism since the fifteenth century.

The growth of individualism which accompanied the growth of civilization quickened considerably from the fifteenth century when there came a period in which life flowered richly in many and varied fields and was marked by an eagerness to adventure, a questioning of tradition and a decline in the strength of community feeling.

Think of the effect, for instance, of the Reformation and the Renaissance. The rise of Protestantism meant a denial of the authority of the Pope and an exaltation of the right of private judgment. Mr. Bernard Shaw symbolizes it in his play, *St. Joan*, when he makes Joan ask: "What judgment can I judge by but my own?"

Whereas in early communities religion was a strong binding link, many writers think that Protestantism very largely lost this aspect and became a matter of personal salvation. How far do you think this was inevitable? How far do you think it is the case to-day, or do you think there is a sense of fellowship in worship felt perhaps very keenly where there is no insistence on dogma? How far do you think the growth of individual self-consciousness affected man's thoughts on personal immortality?

The development of scientific thought in the sixteenth century gives another indication of the change of outlook. There had been a period when men looked to the past in their search for truth, when the final test of any theory was not observation or experiment, but what had been said about it by some great thinker in days gone by; tradition was all important. But a change came. To observe, to experiment, to formulate a theory and test it by further observation and experiment slowly came to be recognized as the path to truth. Man could discover and judge for himself. The life of Galileo provides a dramatic illustration of this. Consider how progress in science has been due to this conception.

4. The industrial revolution.

How do you think the industrial revolution and the development of power production influenced the growth of individualism? F. S. Marvin in *The Living Past* includes that among the events which "sprang from the same exuberant spirit of mental freedom and confident activity which followed the creation of modern science."

It was a time when, in the reaction against old restrictions, men tended to think that all that was needed was to remove every check, and that difficulties would be speedily settled by the free competition of workmen and capital. An exaggerated value was often put on a man's right to independence of action. Dr. Russell Brain says :

"The causes of the slums and poverty of the years succeeding the industrial revolution were doubtless complex, but it seems likely that one of the reasons why such conditions were tolerated by religious and sensitive people was that they really believed that independence was a virtue, which absolved them from their responsibility for others, and that even charity was not without some moral danger to the recipient."

Consider the use of the word "sensitive" in the above quotation.

Taking a different point of view, F. S. Marvin, while recognizing the loss of life and beauty and happiness which resulted from the industrial revolution, considers that it did lead to new forms of co-operation between man and man. This was not just because, with the division of labour which resulted, one man's work depended far more for its completion on that of another, but also because with the growth of the towns which followed the development of the factory system men more and more tended to get together in voluntary groups for various purposes. What do you think of this point of view?

5. The individual and the community.

One of the urgent problems of to-day is to achieve the right relation between the individual and the community so that a society can grow which gives full play to the originality, individuality and independence vitally necessary for progress, and yet be one in which

the members are conscious of unity. With the growth of individualism we have lost the sense of those sub-conscious links which bound society together. In *Man the Master*, Mr. Gerald Heard writes :

"What then is destroying modern civilization, driving the democracies into atomized secession and so opening the way to tyranny as the only alternative to anarchy is at base the growth of individualism. For the complete individual is unable any longer to believe in the self-sacrificing loyalty and enthusiasm which have sustained human society."

How far do you agree with this ?

How far do you think that man's growing mastery over material things has caused him to be obsessed with this side of life ?

Can a real sense of community be built upon a basis of material interest ?

Have we tended too much to stress the individual's rights and to think too little of his duties ?

Finally, consider the following quotation :

"However exaggerated individualism has become, it would seem to have been in itself a necessary step in the evolution of human culture. As long as the individual will is largely subordinated to the shared mental life of the larger group or community, personal qualities of intelligence, initiative and creativeness must remain relatively undeveloped. A primitive man is to this extent less of a person than a civilized man. The progress of civilization has depended upon the originality of those individuals who have succeeded in emancipating themselves from the ideas and practices of their contemporaries. . . . But as we have seen, the same heightened individualism which brought so much benefit to mankind also found expression in a competitive economic system. The problem for humanity at its present stage is how to sublimate individualism so that the richer self-consciousness of civilized man may serve and not exploit his fellows."

—DR. RUSSELL BRAIN.

III.—THE GROWTH OF PERSONAL LIFE.

Bible reading : Ephesians 3. 14-21 ; Philippians 1. 21.

In considering the growth of individual consciousness in last week's study, we saw how vital it had been for the progress of civilization, and yet there had been an accompanying loss for, as man developed capacity for independent thought and action, with all that it entailed, he lost his deep sense of belonging to a community in which he had a place. He became less conscious of being bound to his fellows.

Look again at the quotation with which the notes closed. If we are to solve the problem of how to "sublimate individualism" it will not be by planning from above, but by development of a

rich quality of personal life. That is what we are going to study to-day.

1. The individual and the person.

First of all it is essential to be clear what we mean by these terms. There is a certain vagueness in the use of the words "individual" and "person." Sometimes they are used as though they were practically synonymous, at other times with quite a distinction of meaning. The second method is adopted here so that it is important to see where the difference lies.

What do you think of when you hear someone described as very individual? Probably of someone who is original in behaviour or ideas and very different from the general run of people. The idea of difference is dominant.

Now what do you understand by the term "a rich personality"? There is still the originality which distinguishes its possessor from others, but to the note-writer the words imply an outreaching, a deep sensitiveness, a wide sympathy and sense of kinship. What do you think of this distinction?

An individual has been described as "one who serves his own perfection." What do you think is desirable about this? What are its limitations?

It is interesting to note the derivation of the word "person." It comes from the word "persona" which was the name given to the mask worn by an actor in the Greek and Roman drama. It gave him his "character" which was what for the time he was.

The psychologist, Dr. C. Jung, uses the term "person" for "a man's guiding and satisfying idea of himself." Think of this in connection with yourself. Is such an idea restricted to serving your own perfection? It is important, while thinking of the difference between a person and an individual, to remember at the same time that the former includes the latter but goes beyond it, so that much that is necessary for the growth of an individual will contribute to the development of a real person.

2. Relation with others.

In the previous paragraph it is suggested that we grow from an individual to a person as we become less conscious of our differences, our separateness, and more aware of our kinship with others, more able to enter into relation with them.

Think of the people you meet in the course of the day and of your dealings with them. There are the people in your home, the people you meet at your work and in going to and from it, the tradesmen who serve you, the people you meet at your clubs and societies, and many others. With many of these your relations are of necessity on the surface, dealing with the practical affairs of daily living. There are others where the relationship goes deeper, where you feel yourself

closely bound to others, not because of practical necessities but from the very nature of their being and yours. It is as we become more able to enter into this kind of relation with others that we become more truly persons. If you think of people you know you will probably see that some of them are much nearer to this condition than others. Probably none of us would claim to have attained it all the time. Many of us must confess that we achieve it only on rare occasions. We are going to consider together what may help towards the growth of personal life.

3. Other-regarding.

Try to think of yourself and your difficulties in really entering into relation with other people. What is hindering you? Is one reason that you are so absorbed with your own affairs that you have not "a heart at leisure from itself" and cannot enter whole-heartedly into what concerns others? Most of us need to become very much less self-regarding and very much more other-regarding. Dr. Herbert Gray suggests that this is what Jesus meant when he told his followers to deny themselves; not, as we so often interpret it, that they must deny things to themselves.

With so many of us the first thought about any particular happening is, "How will it affect me?" We magnify the importance of anything that concerns us and dwell on it unduly. We are over-anxious as to what people are thinking about us and very resentful if we feel we have been slighted. We brood about our troubles, our restrictions, more particularly about any injury that has been done to us, and are quite unable to take the personal sting out of it.

Some people seem naturally to be more inclined to this brooding upon themselves than others. Psychologists often describe people, according to their temperaments, as extroverts or introverts. The former are primarily interested in the world outside themselves, the world of events, and are inclined to action rather than introspection. The latter are keenly conscious of their own inner lives, their thoughts and feelings. There is no sharp division of people into these two types, but many of us are, by the very nature of our being, more akin to one than to the other, and it is not a matter of our own choice. We can, however, do much to prevent ourselves becoming so entirely the one or the other that a rich personal life is impossible. It might seem that the extrovert would be more other-regarding than the introvert, but this is not necessarily the case. He may be just as obsessed with his own affairs, though he shows it differently.

4. A purpose in life.

Do you think it is possible to grow into a person if life holds for you no meaning or purpose? With the development of industrial

life, society has become less organic. Although there are men and women who feel they are filling a niche for which they are really fitted, doing work so essentially satisfying that it gives them both a sense of significance and the right kind of self-respect, yet in our modern communities there are many for whom this is far from being the case. Can you think of instances of such people who yet have brought meaning into their lives because they have given themselves whole-heartedly to a cause, found some centre outside themselves which focuses all their energies and gives a sense of wholeness to life? In such cases men and women lose themselves in a larger whole and are quite ready to be anonymous. It is one of the tests of a real person.

An absorbing purpose does not always lead to the development of personal life. On a very low level think of the miser whose sole purpose is to acquire wealth. Think too of the number of people in the totalitarian states who found satisfaction in giving themselves whole-heartedly to the service of the state. How do you feel that this affected the growth of personal life? To what extent do you feel that the whole-hearted dedication was only achieved by the negation of healthy impulses, the suppression of certain sides of their character and the warping of their personality?

5. Using the whole of oneself.

Think again for a moment of the definition of the individual as "one who serves his own perfection." To what extent does this fit a person? In so far as it implies the development of all one's powers, the attainment of a rich individuality, it must contribute to the growth of personal life. The more fully we understand our own nature, the more we appreciate the motives that move us to action, the difficulties and temptations we have to overcome, the more understanding will be our approach to other people. The more we develop the whole of ourselves, the more we have to bring to the life of the community. This is what Dr. Yellowlees says with regard to the Parable of the Talents :

"Instinctive energy must be fluid capital, not merely there, but there for use and usable. That is the deep psychological reason for the inevitable condemnation of the man with one talent who was so afraid that he might make a mess of things. He had his one chance of doing something with his money, but because he had heard that instincts were dangerous or sinful—that is, in terms of the parable, that some men wasted money on drink or gambling and some made bad investments—he said, 'Safety first, I will do nothing,' and thereby damned himself."

6. Accepting ourselves.

While we can only live the fullest personal life if we make the most of the gifts we have, it is at the same time important to realize our limitations and, in one sense, accept them. For all of us there

are certain things we could never do or be, however much we tried. If we were to include these in our guiding idea of ourselves it would certainly not be satisfying, for there would be constant disharmony between our ideal and what we could attain. In this connection think of the saying of D. H. Lawrence that a man should not attempt to live "beyond his inherited psychological income." We have to be ourselves and not try to copy someone else whose gifts and opportunities may be entirely different from ours. This does not mean sitting down under difficulties or an easy acceptance of disabilities. It has been said, "A man must be strong enough to mould the peculiarity of his imperfections into the perfection of his peculiarities." As an illustration of this, think of Helen Keller.

Our limitations may be limitations of circumstance which we are for the time unable to control, but it depends on us whether we act in such a way as to make the best of the situation—possibly creating opportunities out of our very difficulties—or whether we passively accept, or waste our energies in repining because our lot is not more to our taste.

The kind of person we are does depend on our heredity and environment, but not on those alone. However restricted we may be we have some choice in the use of our time and opportunities, and the growth of our personal life will depend not only on the experiences which come our way, but on what we make of those experiences.

7. The need for God.

Turn to the Bible readings. St. Paul's life has become whole because it is centred in Christ and he longs for this experience to be shared by the whole of the Christian Church. For many to-day, to know themselves as part of the Divine life brings an awareness of unity, a sense of direction which, though it will not remove conflict from life, does give a deep underlying sense of wholeness, and at the same time a deep sense of fellowship with others.

Such knowledge does not come to us in a life lived at surface level. We have to be ready to seek it in times of quiet thought and worship.

IV.—GROUP LIFE.

Bible reading: 1 Corinthians 12.

In the previous study we saw how to become a person as opposed to an individual demanded an awareness of one's close relatedness to others on the deeper levels of life. It is an awareness which some people sense even in apparently casual meetings and which is richly developed in others whose circumstances permit of very little close

contact with their fellows, but many of us only really develop it through sharing in group life. The group life which results from the free co-operation of persons is very different from that described in the first study, whether it be the tribal life of an early community or the behaviour of a crowd. Unlike the former, it will be a life where differences and rich originality are not ignored or suppressed but contribute to the whole which transcends them, and unlike the latter it involves conscious co-operation.

1. Variety of groups.

Note some of the many varied groups to which your members belong and see what they have in common and how they differ. There is the group into which we are born—the family. It is this group that, in our childhood, satisfies our need both to give and to receive love, and it is the group where we get our first lessons in the art of living together; and the tie of kinship between members of the group persists as a rule in spite of physical separation and wide variety of interests. Dr. Temple says of it, “What begins as a biological necessity becomes a spiritual possession.”

Now look at your list of groups. Can you find anything common to them all? To what extent are the members of any particular group linked by a common interest or the sense of a common purpose? How does belonging to any group affect the life of the member? Which groups, for instance, make the business of living together more satisfying for those who belong?

Have you on your list of groups some that have come into being to do some specific thing, and will cease to exist when that is done? In which of the groups on your list is it most obvious to an outsider what the group stands for? Which of the groups are contributing most to the growth of personal life? Do they include some of those whose aim it is less easy to crystallize in words?

2. What group life demands.

What do you think is needed for a group to function satisfactorily? Here are some suggestions. They will not all apply to all types of groups.

(a) *A sense of responsibility* on the part of every member of the group to make his contribution to the best of his ability. Can you work out what this involves in the case of a football team, a group producing a play, a discussion group, a committee? Remembering the distinction between an individual and a person in the previous study, how do you think the contribution of one would differ from that of the other?

(b) *The recognition and creative use of differences.* In this connection refer to the Bible reading. In verses 4-11 St. Paul speaks of the different duties which members of the Christian Church will be called

on to perform because of their different gifts and goes on to show how this variety is just as necessary as the variety of functions of the parts of the body. Dr. Russell Brain says :

"It is noteworthy that he approaches the question not from the standpoint of an organ which might claim to be more important or essential than others, but from that of an organ which feels inferior and fears that it is not important enough. 'Were the foot to say, 'Because I am not a hand I am not part of the body,' that would not make it any less a part of the body.' Paul's problem, as we may imagine if we picture the miscellaneous assembly of Jews, Gentiles, slaves and free men in the early Church, was to convince the timid and self-effacing, the despised and rejected, that in the body of Christ there was no inferior organ ; each was indispensable."

How does this apply to the groups of which you are members, more particularly to your Adult School group ?

(c) *Sympathy and understanding.* The necessity for these follows naturally from the preceding paragraph, because only when they are present will there be the warm living fellowship which will make any member feel he counts and encourage him to do his part. Only so far as we have real understanding, the ability to put ourselves in someone else's place, to get so to speak inside his skin, will our groups be those of persons in vital relation to one another.

(d) *A reverence for personality.* This means that we have to look on every member of the group as a person having in him "a core of worth, an inviolable centre of significance," and not as a tool to be used for our own ends. It means that there can be no attempt to dominate the group by virtue of a strong individuality. It means respect for the reserves of all members of the group. Dr. Maltby says of Jesus :

"Those gifts that cease when they would have become bribes, this power that stops short of coercion, these signs that persuade but never overwhelm, are the signature of Jesus on all his recorded deeds. . . . He respected as no other has done the sanctity of the human personality, and he died rather than invade it as he died to win it for God."

(e) *An organic group.* Look again at the Bible reading. St. Paul uses the analogy of membership of the body for membership of the Christian Church not only to suggest the differences of function, but also the closeness of the tie that binds the members together. It may help us to capture the full meaning of the use of the word "member" if we contrast a number of single-celled creatures, all living an independent life, with a multi-cellular organism. In the second case the cells have lost their independence and the well-being of each is intimately connected with that of the whole. If one member suffers, all members suffer with it. The early communities considered in Study I had something of this organic nature. What about the groups to which you belong ?

3. What group life gives.

Think again of the groups to which you belong and the enrichment they are bringing to your life. The extent and quality of this will, of course, depend upon the nature of the group. In any case, if the members are bringing to the group what has been suggested in the previous paragraph, there will be a deeply satisfying sense of comradeship—with all the stimulus that comes from sharing a common interest. Can you think of instances when this stimulus has lifted your own contribution to a communal effort to a higher level than would have been possible to you working alone?

Think of what happens in a study group when the members are really seeking together, how the contribution which any member makes is modified and often enriched by what other members have to contribute. Suppose each member of the group, sitting alone at home, were to write down his ideas on the subject they were to consider, and that someone combined the results. Think how it would differ from the discussion of the actual group when, through the interaction of mind on mind, a result is reached far beyond the sum of the separate contributions. In this case the whole is greater than the sum of the parts. Dr. Russell Brain says :

“In the group it is possible for us to illuminate each other's blind spots, so that not only is our individual vision of reality enriched, but the group as a whole may achieve a more comprehensive synthesis of thought and feeling than is possible for any individual.”

Think of this in connection with a group of people meeting to worship together and the heightened awareness of God that follows as a result of the corporate act. Can you apply what Dr. Rufus Jones says of a Friends' Meeting to other worship groups?

“A genuine Friends' meeting must be something more than a number of individual atoms occupying the space in a meeting house. So long as the 'atoms' hold on to their precious individualism and remain detached, the worship will not rise to any great height. Worship at its best and truest is corporate. The walls of insulation fall away. The pluralism vanishes. The many members are fused into one body.”

Is this fusion into one body possible because people meeting to worship together are bound by a loyalty to something beyond the group? Think again of the Bible reading. Surely St. Paul could speak of Christians as members of one body because they were first of all one in Christ. Dr. Martin Buber says that the true community arises first, not because its members have mutual relations with one another, but because they have “living mutual relation with a living Centre.”

4. The outreaching nature of the group.

Just as satisfactory personal life must be outreaching, so no healthy group can be sufficient to itself. It has to live its life as part

of a wider community and cannot make its own interests paramount. It has to be loyal to an ideal beyond itself, and, if it is to be creative, must constantly develop in its members the sense that there is something outside the group to which they must reach. We have seen how vitally true this is in a group meeting for worship. Can you see how it applies to other types of groups? What about a political group, for example?

5. Leadership in the group.

In some groups there is an acknowledged leader, possibly chosen by the group, but in any case someone whose authority is accepted and who has the responsibility for making final decisions. There are, for instance, the captain of a team, the conductor of an orchestra, often an acknowledged leader of a study group.

But leadership in other groups is of a very different kind. It is the leadership of the member who has the clearest vision of what the circumstances require and can communicate that vision to others. This is not always the same person. Think of the groups to which you belong and of the people in them who, at different times, have opened the windows of your mind and spirit. It is a very vital kind of leadership, whether it leads to wider horizons or to a deeper sense of responsibility and a keener awareness of social need.

6. An organic community.

There are many thinkers who, in face of the challenge of totalitarianism, find the hope for a democratic way of life in the extension to the whole community of the conception of organic membership which many of us have experienced as essential to the finest group life. It is in this way that the sense of unity, of belonging, which was so marked a feature of primitive group life, can be recaptured :

“Is not the new society of which we can dimly foresee the outlines one in which the group consciousness, the sense of solidarity, shall be as strong as in primitive human communities, yet shall be the product, not of irrational taboos nor of dictatorships, but of the conscious loyalty and willing self-sacrifice of highly individual men and women. Thus the cycle of human evolution will have completed a spiral from primitive group-consciousness. . . . He (man) has been given personality and free will that, at the risk of self-seeking and hatred and strife, he may finally achieve a society united in ‘love which is the bond of perfectness.’”—DR. RUSSELL BRAIN.

Section IV.

England.

(a) THE DEVELOPMENT OF ENGLISH LIFE.

NOTES BY GLADYS R. PUNCHARD AND PERCY W. DAY.

INTRODUCTION.

One of the greatest problems of modern civilization is the reconciliation of personal liberty with a sense of duty to the community. Can social security be obtained without the sacrifice of personal liberty?

In the series of lessons which follows we shall try to understand the English attempt to find a solution of these seemingly conflicting loyalties, in the realms of religion, government, and industrial and imperial relationships.

Has the Englishman a specific contribution to make to the problem which faces mankind to-day? This is the question we shall ask ourselves in this series of studies.

The American is an Individualist; the Russian is a Communist; and a deep gulf exists between the two. Is a bridge possible, and can the Englishman build it? Can he reconcile personal liberty with social security?

English civilization has grown out of a respect for both of these elements. The love of liberty is inherent in our national character; the sense of social service is an equally dominant characteristic. It has been said that the English possess the genius of reconciling the irreconcilable. Have they therefore a message for the spiritual crisis of the world to-day?

The Englishman has often been accused of hypocrisy, of opportunism, of excelling in the art of compromise, of invariably taking "the middle way." He is, however, essentially a man of action rather than of theory. He is practical rather than doctrinaire. He is not the slave of dogma. He distrusts "cut and dried plans," "hard and fast rules." He acts "on the spur of the moment." These are all peculiarly English phrases expressing the English mentality, but do they contain a valuable truth? Life itself is not static: it evolves, and the Englishman prefers his institutions to evolve

according to the "need of the moment," rather than in accordance with doctrinaire schemes. Evolution rather than revolution has been the keynote of the development of English institutions.

In this year's Handbook we are considering the problem of the sanctity of the human person. What do we conceive man to be, an end in himself or merely a means to an end? If the former, then personal liberty must be preserved. He must have freedom to develop all his potentialities, to reveal the divine capabilities lying dormant within himself. Only so can he give of his best to the group life; but only in so far as he expresses the *divine* selfhood will he be impelled by the sheer necessity of his inner being to contribute to the "common good."

Is there anything in the English character which would justify the assumption that the Englishman has a peculiar contribution to make to the solution of this problem of the place of the person within the community?

Madariaga, in his study of *Englishmen, Frenchmen and Spaniards*, suggests that there is :

"A community endowed with the genius for spontaneous organization is like a healthy body in which each cell goes of itself to its place to fulfil its function. Such is the case with the English community. The group self-control manifests itself in a strong tendency towards social discipline. If attentively observed, this tendency will be found to be, in England, a wholly spontaneous force, issuing from the collective mass without any intervention from the social, established, and, so to say, external order. The Englishman is true and he has a deep sense of social service. He is true, i.e. he is faithful to the axis round which he must turn as a wheel of the social mechanism. Each Englishman is his own regulator. He sees to it that all his faculties and individual tendencies are subordinated to the action which is expected of him in the social whole, and that they develop in it their maximum efficiency. It should be noted that the good work of each individual piece in the social whole is, in England, ensured from within the individual piece itself. It is the individual soul that is endowed with the sense which makes it keep true to its social axis. The need of outside safeguards or guarantees of any kind is therefore less urgently felt than in other countries. The average level of honesty in English civil life is singularly high, as is shown in the usual disregard for detailed precautions against fraud or deceit (e.g. no vouchers in English railways for travellers' luggage). This precious social quality is made still more fertile by a strong sense of social service. Each of these true individual pieces would waste their well-adjusted movements if all these movements were not co-ordinated in view of a common aim by a common sense of social service. The vitality of this sense in England is the first fact that claims the attention and forces the admiration of the observant visitor."

Do you agree with this estimate of the English character? How far can it be said that English institutions justify such an estimate? This is the theme of later studies.

Books for reference :

- The Character of England.* Edited : Ernest Barker. (Oxford University Press. 30s.)
- The English Way.* Pierre Maillaud. (Oxford University Press. 10s. 6d.)
- Englishmen, Frenchmen and Spaniards.* S. de Madariaga. (Oxford University Press. 7s. 6d.)
- Britain and Her People.* Ernest Barker. (Oxford University Press. 5s.)
- With Love and Irony* (containing essay on "The English"). Lin Yutang. (Heinemann. 10s. 6d.)
- The Governance of England.* S. Low. (Fisher Unwin. 8s. 6d.)
- British Life and Thought* pamphlets. (Longman. 1s. each.)
- (a) *The Englishman.* Lord Baldwin.
- (b) *The British System of Government.* W. A. Robson.
- (c) *The British Commonwealth.* A. Berriedale Keith.
- A Short History of our Religion.* D. C. Somervell. (Bell. 6s.)
- Religious Liberty.* C. Northcott. (S.C.M. 6s.?)
- The Bleak Age.* J. L. and B. Hammond. (Pelican. 1s. 6d.)
- Argument of Empire.* W. K. Hancock. (Penguin. 1s. 6d.)
- Ideas and Ideals of the British Empire.* E. Barker. (C.U.P. 3s. 6d.)
- The African To-day and To-morrow.* Westerman. (O.U.P. 8s. 6d.)
- The Colonies and Us.* R. Hinden. (Fabian Society. 4d.)
- Downing Street and the Colonies.* (Allen & Unwin. 2s.)
- Novels : *Mary Barton.* Mrs. Gaskell.
- Lonesome Heights.* Halliwell Sutcliffe.
- Alton Locke.* Charles Kingsley.

I.—THE ENGLISH WAY IN RELIGION.

Hymns : 353, 21, 54.

Bible reading : 1 Corinthians 12. 4-14.

We have said that the Englishman is undogmatic, not doctrinaire in his approach to the problems of life. How far is this illustrated by his approach to religion? How far can such an attitude prove a safeguard of personal liberty?

The Elizabethan settlement.

The break with the Roman Catholic Church which Protestants think of as "The Reformation" was due, in this country, not to religious but political motives—Henry VIII, after receiving from the Pope the title "Defender of the Faith" (which we still find on English coins, "Fid. Def."), on account of his attack upon Luther's doctrines, withdrew his allegiance when the Pope failed to grant him a divorce : hence the settlement known as the "Middle Way." This

phrase characterizes the settlement made by Elizabeth, a settlement which is the foundation of our national church. Roman organization—the external framework—largely remained, but power hitherto exercised by the Pope passed to the Crown. The English Prayer Book superseded the Latin Prayer Book ; and the “Open Bible” gave people the opportunity for the first time to use their own judgment in the interpretation of the Scriptures. Elizabeth thus hoped to find room within her church for all shades of opinion ; and such a settlement made it possible for Newman to claim in the nineteenth century that the “Thirty-nine Articles” established by Elizabeth had been completely misunderstood and misinterpreted by Protestant theologians. Hence the rise of the “Anglo-Catholic” group within the Church of England.

“Her Anglican Church is a theological anomaly. Theologically it is a hodge-podge of Roman mutton with English sauce, a popish theology without a pope, being merely the expression of the political sense of Henry VIII and Queen Elizabeth. It is a supreme example of the English spirit of compromise. But it is a Church that works and survives to this day.”—LIN YUTANG.

In his study of English religion in *The Character of England*, edited by Sir Ernest Barker, the Right Rev. A. T. P. Williams writes :

“Uniformity was the governmental aim and law, and much was done to achieve it. But the quest for uniformity was hopeless in a country of adventurous temper which was passing through the zig-zag channels of our sixteenth-century history, and whose established Church was served by ministers of widely different ecclesiastical inclinations. However true it may be that many of them showed remarkable power of adaptation to circumstances, the record shows too that many bowed the knee unwillingly, slightly or not at all. English religion begins to display familiar features—an established Church characteristic in its reconciliation of the apparently irreconcilable, and Nonconformity in many shapes and degrees.”

The rise of nonconformity.

Foreign observers remark on the strong individualistic streak in English religion as evidenced by its innumerable sects. “In the light of his religious history, it is not strange that the Englishman is an individualist, impatient of, and now long unaccustomed to, the authoritarian direction of faith and morals.”—WILLIAMS.

The Elizabethan settlement declared the holder of the crown to be the “Supreme Governor of the Church of England,” and attempted to establish uniformity of practice on the basis of the English Prayer Book (Acts of Supremacy and Uniformity, 1559). It was as a result of the revolt against this attempted uniformity of practice that the many Nonconformist sects came into being.

It was a gradual process. For a century many Puritans remained within the established Church. The “Brownists” or Separatists, the ancestors of modern Congregationalists, were the

first to "separate" themselves from the Church. From them, on the question of adult *versus* infant baptism, the Baptists broke away to form a separate congregation. All rejected the Prayer Book and the rule of Bishops. The Society of Friends, led by Fox, went a step further, dispensing with any separate ministerial service.

It was the attempt in 1662 to re-enforce uniformity after the Puritan experiment of the Commonwealth, that led to the official break of Nonconformity with the Established Church. Two thousand clergymen in England were turned out of their livings for refusal to obey the Act of Uniformity of 1662, and John Bunyan and others found their way to prison for daring to hold services in which the Prayer Book was not used.

Characteristically, the latest of the sects, the Methodists, originated from within the Church itself during the spiritually dead days of the eighteenth century. "Their purpose was not to teach a new theology, but to bring ardour and purpose into a Church whose teaching had become formal and cold."—HAMMOND. (The study of Wesley will be of interest to members in this respect.)

Nonconformity and liberty.

To what extent did Nonconformity contribute to the development of liberty?

In the political field the Puritans were the backbone of Cromwell's army in his struggle with the Crown. They rejected the theory of Divine Right, whether claimed by Kings or by Bishops. (See next study, on Government.)

The Puritan revolt secured a measure of personal liberty, despite the fact that so often each sect denied the freedom of another. Persecuted sects claimed individual responsibility for the faith that was in them. God had yet "more light and truth to break forth from His Word." At long last they achieved liberty of worship in 1689, but were still excluded from public office, the universities and therefore the professions, though during the eighteenth century the government adopted the very uncourageous way of indemnifying those who broke the law. This exclusion accounts for the large numbers of Nonconformist leaders of industry and commerce, and for the strong Nonconformist influence in the new industrial towns. The nineteenth century, however, saw the opening of all these doors; a process beginning with the repeal of the Test and Corporation Acts in 1829 and culminating in the admission in 1888 that even atheists might have a conscience and should therefore be allowed to make an affirmation without following the prescribed method of swearing on the Bible.

Personal liberty was thus vindicated, but at the expense of the unity of the Church. This is a point that members might well discuss.

Religion and social service.

If the Englishman resents dictation in matters of faith, he is not an isolationist. Remarking on the strong ethical character of English religion, Madariaga writes: "Religious bodies take a powerful interest in collective tasks. Beginning with those closest to religious interests, such as charity and teaching, they gradually extend their sphere of action to well nigh every social and collective activity."

The earliest contribution of the Church to social service was charity. The Church was the guardian of the poor. The Elizabethan Poor Law of 1601 legalized the position whereby each *parish* was compelled to look after its own poor, if possible by voluntary contributions, or, where they failed, by a compulsory rate. The contribution of various sects in the nineteenth century to education, of the Methodists to the development of the Trade Union and Co-operative Movements, the work of Charles Kingsley, F. D. Maurice and other "Christian Socialist" clergymen of the established Church in the investigation of social conditions during the "hungry forties," the work of the Salvation Army in rescuing the degraded, and that of the Young Men's Christian Association—all are evidence of the very real concern of religious bodies with the needs of the community; and are all characteristic of the essentially English "voluntary" method. Sir Ernest Barker calls it the contribution of the "amateur" to our English civilization, and A. T. P. Williams writes: "The English mind, generally concrete and practical, has more often been won to respect for religion by such visible effects on the community's life than by any other cause."

This, however, raises another vital question. Is our tolerance due to indifference? Is our concern with social reform an indication of far greater concern with the *things* of this world than with fundamental spiritual realities? Maillaud suggests that the churches in England have attached much greater importance to the preservation of the English Sunday than to the articles of faith of their members, that they lay much greater stress on conduct than on convictions. Does this mean that we are spiritually dead? or have we a specifically English contribution to make—in the words of an Adult School pioneer: "Religion and Life are one or neither is anything?" Have we the vision of Truth that can reconcile spiritual liberty with the social security that the world needs?

Freedom is recreated year by year,
In hearts wide open on the Godward side,
In souls calm cadenced as the wheeling sphere,
In minds that sway the future as a tide.
No broadest creeds can hold her and no codes,
She chooses *men* for her august abodes.

A final question. The "Nonconformist conscience"—how far has it militated against freedom?

II.—THE SYSTEM OF ENGLISH GOVERNMENT.

Hymns : 348, 231, 392.

Bible readings : Jeremiah 31. 33 ; Galatians 5. 1, 13-18.

"The English form of government is itself a contradiction, a monarchy in name, a democracy in reality, but somehow the English people do not feel any conflict in it. The English profess the greatest love for and loyalty to their King, and then proceed to limit the expenditures of the royal household through their Parliament."—LIN YUTANG, *With Love and Irony*.

It has been suggested in earlier studies in this series that the English possess the genius of reconciling the irreconcilable, and perhaps this is seen most clearly in our system of government.

The Crown.

In these days when crowns have become almost obsolete, it is as well to consider why the monarchy in this country seems so stable.

Its stability does not rest on *power*. Even Elizabeth, national monarch though she was, found it convenient, when challenged on the sale of monopolies, to pose as wishing only what her people wished. Stuart lawyers invoked Magna Carta ("no scutage," i.e. tax, "may be taken in our kingdom except by common consent of our kingdom," 1215) to check the power of the Stuart kings ; and finally, after a long struggle on the part of the Puritans against the idea of the Divine Right of Kings to rule, the Bill of Rights of 1689 established for all time the principle that where Crown and Parliament disagreed it was the monarch who must always give way.

What then are the elements of stability? G. M. Young, in a study of the British government in *The Character of England* (edited by Barker), suggests two elements—affection and confidence. Some may like to add others—the love of tradition, pageantry, etc. There was a period in the early years of the last century when respect for the monarchy was at a very low ebb, and republicanism had a certain following. Fisher, in *The Republican Tradition in Europe*, quotes the *London Times* as writing in 1830 on the death of George IV, as follows :

"The truth is, and it speaks volumes about the man, that there never was an individual less regretted by his fellow creatures than this deceased King. If George IV ever had a friend, a devoted friend, in any rank of life, we protest that the name of him or her has not yet reached us."

Yet the personal affection which surrounded Queen Victoria, the sentiment created in recent years by Christmas Day broadcasts, the personal link that the Crown provides as Head of the British family

far-flung across the seas—do not these things make republicanism seem something foreign to our national character? How far also does confidence in the impartiality of the Crown in a constantly changing system of party government provide another element of stability?

There are many other points that might arise in discussion on the place and power of the Crown in our constitution.

The Cabinet.

The French writer, Montesquieu, in 1748 conceived of our system of "limited monarchy" as a "tug of war" in which Crown and Cabinet, Lords and Commons were in a state of constant competition. The French thinker could not conceive of the possibility of what Madariaga calls our genius for "collaboration in opposition"—the team game so dear to the heart of the Englishman.

How did the Cabinet originate? Young states that His Majesty's servants may be defined as a Committee of the Privy or Royal Council, a Committee of Lords and Commons assembled in Parliament, or a Committee of the Party in Power, and he adds, "each of these three definitions would be historically true." Our Cabinet evolved in true English fashion; it did not come into being by Act of Parliament. It was the very practical question of the control of the royal purse that transformed His Majesty's ministers from a Committee of the Royal Council into a Committee of Lords and Commons assembled in Parliament. The Bill of Rights finally denied to the Crown control of taxation. Ministers responsible for the control of his purse must therefore be answerable to Parliament for its use. There was no sudden change, the transformation of purpose took place gradually; and the Cabinet, as we know it, emerged when the Hanoverian, George I, unable to speak English, withdrew from council meetings and used as his interpreter and "go-between" Sir Robert Walpole—our first Prime Minister.

The Prime Minister.

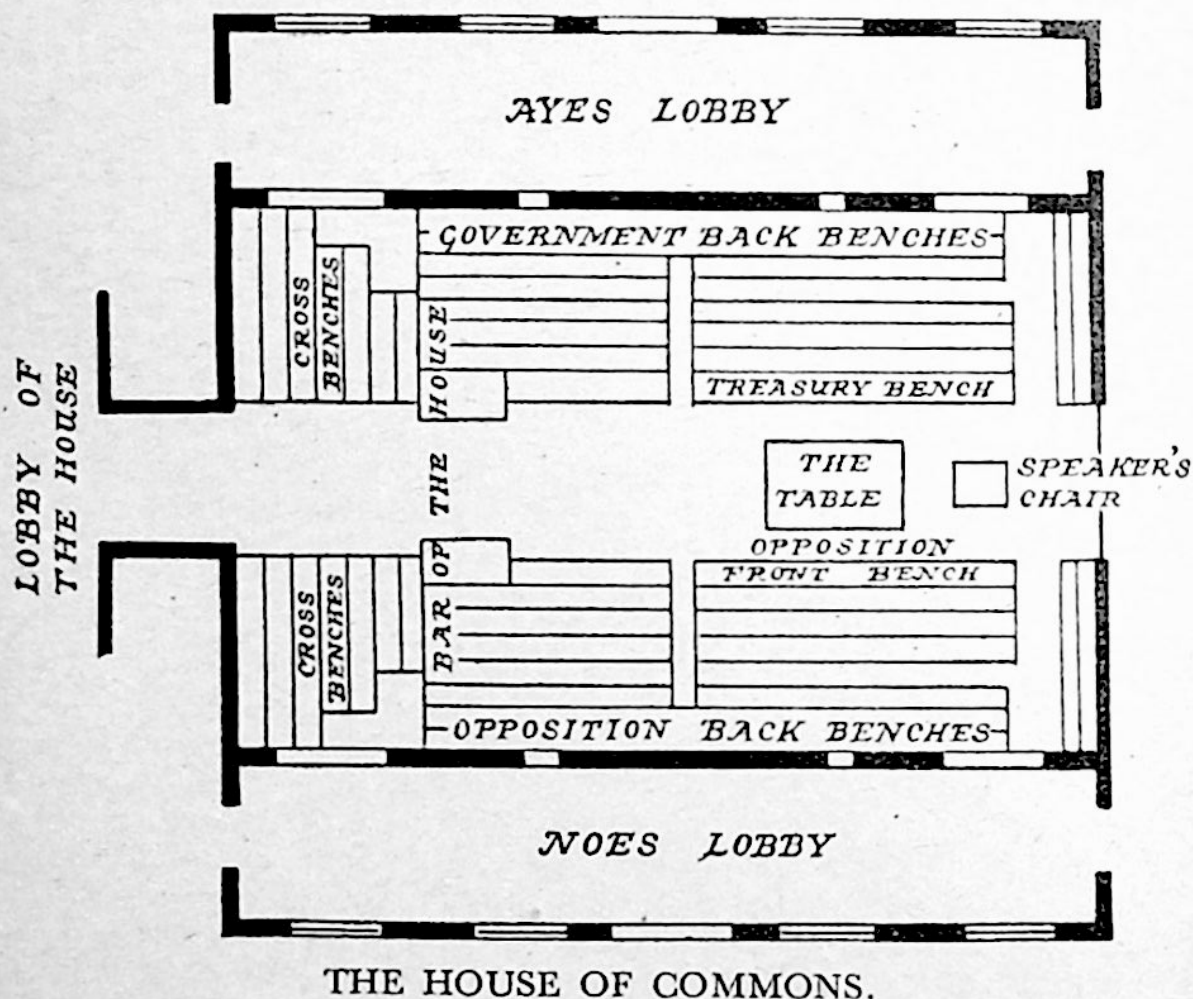
Here again we have an anomaly. It is reported that at a certain royal function early in this century court officials found themselves in a predicament regarding the order of precedence. Where should the Prime Minister come? There was no such person known to the law. We have said in the introduction that the English prefer to adjust their actions to the need of the moment. No law had ever been passed stating that England should henceforth have a Prime Minister. He had simply emerged in the forceful personality of Sir Robert Walpole, who had never even used the title. Meetings were held in his house in Downing Street. The title did not become official until 1906. On the occasion in question the order of precedence was fixed whereby the Prime Minister followed the Archbishop of York on state occasions.

What is his position? We know it in practice. Pitt defined it as carrying the chief weight in the counsels of ministers and first place in the confidence of the Crown. Here then is no tug of war! How does he get there? Nominally by royal choice, actually by popular consent. Here we come to the third stage of transition whereby "His Majesty's Servants" become the Committee of the party in power.

Party government.

Again, no Act of Parliament established this principle. It evolved. In 1689 William III chose ministers from both parties. (The origin of Whig and Tory—descendants of Roundhead and Cavalier, and ancestors of the modern Liberal and Conservative—would be an interesting study for some schools.) By 1742 Walpole had established the principle that the Cabinet must be of one mind, and party government thus emerged.

We have been considering the problem of personal liberty in relation to government restrictions. Here in our English system of government we have the unusual practice of the Government tolerating even depending upon, the existence of an Opposition—"His Majesty's Opposition." Study a picture of the House of Commons



with Government benches on one side of the Speaker (Chairman) and Opposition benches on the other, the "Ayes" Lobby and the "Noes" Lobby—all set for the team game. Contrast this with the usual semi-circular seating arrangements of continental assemblies.

(See diagram of House of Commons, which is reproduced here from Carrington and Jackson's *Cambridge History of England*, by the kind permission of the authors and of the Cambridge University Press.)

Madariaga reminds us that a "people of action" such as the English cannot tolerate that the Opposition should limit itself to "felling the Government" or merely "putting spokes into the wheels of its politics." Whenever the Opposition becomes restive it is reminded that its criticism must be constructive, and that it must have proposals to make alternative to those proposed by the Government.

Thus the Englishman retains his right to grumble, to criticize. He regards liberty of speech and liberty of the press as two of his most sacred rights; and only under severe stress of circumstances such as war will he allow any interference with them.

The House of Lords.

Another anomaly in a democratic constitution! One that attracts both the interest and the criticism of the foreigner; one, too, that is occupying the attention of our own nation to-day; but tradition dies hard in England and the House of Lords owes its stability to tradition, at least in part. Its value provides a fruitful field for discussion.

Originally the "Common Council of the Kingdom," it gave us our historic charter of liberties, Magna Carta, a document intended, it is true, to protect the interests of its makers, the Lords, but used in Stuart times to protect the interests of the individual person. It was also a "Lord," Simon de Montfort, who called into existence the "Commons," representatives of the towns, in 1265. Until the nineteenth century there were few cases of open "tug of war" between Lords and Commons. The Lords lost the right of amending money bills in the days of Charles II, but their share in the legislature was accepted as part of our tradition and it has not been unusual for the younger sons of the nobility to take their seats in the Commons as representatives of the people. It was the struggle over this problem of representation that brought the first signs of real friction between Lords and Commons, and this leads us to a study of the franchise.

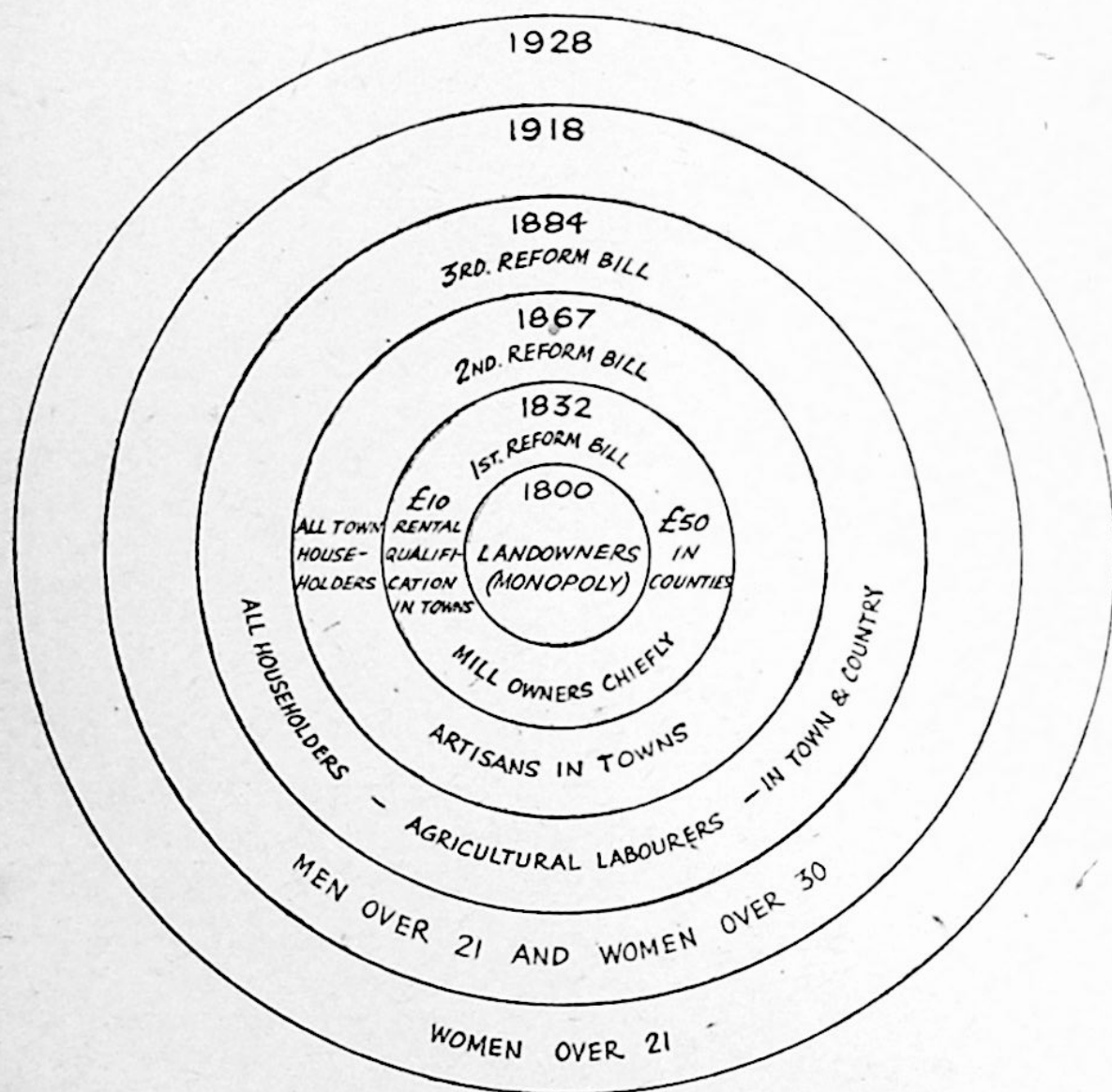
The franchise. Are we a democratic country?

There are many points here that members might like to discuss, but we can see in our history the growth of the democratic idea.

In the eighteenth century seats could be bought and sold. Many of our greatest statesmen entered Parliament by this method.

The Lords, through their ownership of "pocket" boroughs, could pack the Commons. More than half the seats in the Commons were in the gift of 150 landowners—mostly members of the House of Lords. The new industrial towns were unrepresented; the usual qualification for both a seat and a vote was ownership of property (with a few exceptions).

The nineteenth century saw a long, slow struggle for popular representation in ever widening circles, best explained by the diagram below.



There are many points that have not been covered in this survey that could provide material for discussion.

- Rights still retained by the Crown.
- Development of friction between Lords and Commons.
- Personal liberty. How far has this been preserved in the slow evolution of our system of government?

Later studies may throw light on this point in relation to industry and Empire.

III.—PROGRESS FROM INDIVIDUALISM TO COLLECTIVISM: “PROTECTIVE LEGISLATION.”

Hymns : 228, 59, 40.

Bible readings : Isaiah 61. 1-4 ; 65. 19-25.

In the introduction we stated that in the English community there is a spontaneous force which manifests itself in group self-control or social discipline. Lord Baldwin expressed the same thought when he wrote :

“The seclusion of the people in their island, the ignorance of the ways and thoughts of any other nation than their own, the poring over the Scriptures which impressed on each man the value of his own personality, brought with it respect for the other man's personality as equally a child of God : all these things made of individuality a great and sacred thing.”—*The Englishman*. (*British Life and Thought* pamphlets.)

The age of individualism.

It is during the nineteenth century that we get the clearest picture of this development of a social conscience.

The Industrial Revolution brought extremes of wealth and poverty to this country, but

“the freedom to make the most of yourself in competition with your fellow men seemed to the Englishman of the age the most important of all the personal rights that the French and American Revolutions had proclaimed and vindicated.”—HAMMOND, *The Bleak Age*.

As in the early days of American democracy, each man saw the prospect of rising by his own individual effort from the status of worker to that of millionaire. In a debate in the House on Factory Reform, Peel is quoted as stating that he knew at least a dozen cases of men who had once lived on 25s. a week who were possessors of fortunes of £100,000. Individualism had dethroned feudalism ; the “new rich” bought the mansions of the old squires ; money married land and so bought prestige. The gospel of the age became the doctrine of “Laissez-faire”—leave us alone, let us work out our own salvation without let or hindrance from the state. Trade restrictions must go. “Free trade”—the freedom to buy in the cheapest market and sell in the dearest, to manage their own factories and workshops without government interference—this was the goal of the new manufacturers of our new towns and cities.

But there was another side to this picture. Freedom for the manufacturer did not necessarily mean freedom for his employee. You may have members in your Schools who can supply many lurid memories of the past, particularly in Lancashire and Yorkshire, or the Black Country.

The new factory system developed alongside the Agricultural Revolution. The yeoman farmer with small financial resources had been bought out or thrust out by the capitalist farmer who could buy the new machinery for the development of the land. Country folk had the choice of becoming farm labourers or migrating to the new factory areas, and thus our factory towns grew up. The new factory system brought in its train all the problems of housing for these country-dwellers that swarmed into the towns. Dwellings were erected on the principle of "as many houses on this acre of ground as possible, without reference to drainage, etc."; (a Bradford survey); slum dwellings, cellar dwellings, "back to back" houses, types of which the southerner is mostly unaware, but relics of which are still to be found in many of our northern towns.

"You went down one step even from the foul area into the cellar in which a family of human beings lived . . . the smell was so foetid as almost to knock the two men down. Quickly recovering themselves, as those inured to such things do, they began to penetrate the thick darkness of the place, and to see three or four little children rolling on the damp, nay, wet, brick floor, through which the stagnant filthy moisture of the street oozed up."—MRS. GASKELL in *Mary Barton*.

There was no drainage, no system of scavenging; refuse was often hoarded for sale to neighbouring farmers, and the ownership of such filth was often a vexed question, making any attempt at control even more difficult. A report from Lancashire states that local Acts were often passed "reserving the right of manure (human manure) to the inhabitants of houses who are desirous to keep it."

Water was another problem. Water queues were common. Prices varied from town to town. Water must be carried from the nearest standpipe. A scene is described in Westminster where there were "four grades of water-storers": the lowest had only a tea-kettle or a saucepan or jugs to store it in, the next brought a butter-tub which held eight gallons, the third a pork tub holding forty-two gallons, and the highest grade invested in a wine-pipe which held 125 gallons.

Evidence from witnesses to the various committees set up to investigate the working conditions in the factories reveals equally appalling facts: a working day of sixteen to nineteen hours; inadequate times for meals; an average weekly wage of 15s. for an adult worker, 3s. for a child, who usually started work as a little "doffer" at the early age of five or six; no compensation for accidents; the "thumb screwed off at the knuckle," splay-feet, bow legs due to the long hours of standing.

"Had your children any opportunity of sitting during those long hours of labour? No! they were in general, whether there was work for them to do or not, to move backwards and forwards till something came to their hands."—Evidence of a father to Committee on Factory Children's Labour, 1831, quoted by Bland, Brown and Tawney, *Select Economic Documents*.

Thus liberty for the manufacturer to do as he liked with his own factory and workers was not liberty for his workers ; and yet such genuine philanthropists as Richard Cobden and John Bright opposed government intervention as being a denial of personal liberty.

Group action—self-help.

It was as a result of this attitude of "individualists" that there grew up the need for collective action in the interests of personal liberty. Such action took the form of Trade Unions, Friendly Societies, Co-operative Societies. The English genius for *voluntary* organization in the interests of the community found expression in these groups. John Stuart Mill has said that "nine-tenths of the internal business which elsewhere devolves upon government is (in this country) transacted by agents independent of it." But voluntary action paved the way for government action, and the Englishman who a century earlier had objected to excise officials invading his shop on the ground that the Englishman's home is his castle, started a crusade in the thirties for the inspection of factories in order that the "white" slavery of Yorkshire and Lancashire should cease.

"The pious and able champions of Negro liberty and Colonial rights should, if I mistake not, have gone farther than they did ; or perhaps, to speak more correctly, before they had travelled so far as the West Indies, should, at least for a few moments, have sojourned in our immediate neighbourhood, and have directed the attention of the meeting to scenes of misery, acts of oppression and victims of slavery, even on the threshold of our homes !

"Let the truth speak out, appalling as the statements may appear. Thousands of our fellow creatures, the inhabitants of a Yorkshire town, are at this very moment existing in a state of slavery more horrid than are the victims of that hellish system—Colonial Slavery."
—Letter of Richard Oastler to the *Leeds Mercury*, 1830.

Government intervention—protective legislation.

This genius for voluntary organization proved of incalculable value in paving the way for such governmental action as should provide for every person the environment in which he could live, work, and develop his personality both physically and mentally.

The legalisation of Trade Unions, the limitation of hours of work by the various Factory Acts throughout the century, the establishment of a certain amount of control in "dangerous" trades, the notification of occupational diseases, compulsory compensation for accidents, the establishment of Boards of Health with control of sanitation, the safeguarding of the few remaining "common" lands such as Epping Forest, compulsory education, all entailed restrictive legislation as far as owners of property or labour were concerned and were therefore resisted as infringing personal liberty. But though "restrictive," they were essentially "protective" and thus safeguarded the personal liberty of the many as opposed to that

of the few. Governmental action was thus invoked in the interests of personal freedom.

Evolution : not revolution.

But the English conception of reform is evolutionary, not revolutionary. British Socialism owes little to Marx in doctrine, though probably much to both Marx and Engels in their investigation of such social conditions as had necessitated this "protective" legislation. Fabianism rather than Communism expresses the English spirit : growth rather than sudden change. Public opinion precedes legislation. Collective action is taken by voluntary groups first. Municipalization of essential services—"gas and water socialism," as it was called fifty years ago—was accepted as necessary long before doctrinaire socialism had begun to occupy the thoughts of people as a whole. Even the British Labour Party was not Socialist in its origins, and in characteristic British fashion individuals resisted the use, for political purposes, of their contributions to Trade Union funds (Osborne case, 1909).

As we have seen before in our examination of religion, the Englishman is not doctrinaire. He distrusts theory until he sees it work, and he demands that in every collective sphere of action there should be the voluntary contribution of the individual. If the needs of the community demand such a contribution, he will make it—but he prefers to make it willingly.

"You can lead him a long way : you cannot drive him an inch."
—BALDWIN.

Study again the words of Madariaga in the introduction. Have we a contribution we can make to the world crisis to-day?

IV.—THE GROWTH OF THE BRITISH COMMONWEALTH.

Hymns : 17, 29, 21.

Bible readings : 1 Kings 3. 5-14 ; Luke 22. 24-27.

"Instinctively the Englishman is no conqueror."—GEORGE SANTAYANA.

"We seem to have conquered and peopled half the world in a fit of absence of mind."—SIR J. R. SEELEY.

"Take the amazing British Empire . . . How did the English people build it? By the entire absence of logical reasoning . . . No nation can go about conquering the world unless she is quite certain of her 'civilizing' mission. . . . In the hands of any other

nation, the British Empire would have fallen by its own weight . . . Only the English mind could have solved it and it did so by inventing the British Commonwealth. The British Commonwealth is actually a league of nations, with the difference that it is a league of nations that really works. The English people are probably unaware that it is a league of nations, for they have the knack of doing a thing without knowing what it is. I don't know how the English people discovered the formula but somehow or other they have discovered it or stumbled into it by their sheer commonsense and the capacity for adjustment to realities."—LIN YUTANG.

The comments quoted above are an exciting invitation to curiosity. The map of the world is marked red in many places, for the British Commonwealth of Nations (if you include India) covers 12,000,000 square miles (one quarter of the land surface) and contains 550,000,000 inhabitants (one quarter of the world's population). It has aroused the envy and jealousy of other nations, and evoked criticism from many quarters; but in the growth of the Commonwealth the refugee, the emigrant, the trader, the missionary, usually preceded the flag.

Growth and development of the Commonwealth.

There are three main phases in the growth of the Commonwealth.

1. 1783-1877. The age of "radical imperialism."

The loss of the thirteen American colonies led to the general expectation that all the colonies would separate from the Mother Country: as Turgot put it, "When the fruit is ripe it drops from the parent tree." This pessimism was reinforced by the new conditions and theories of industry and trade in Britain which by the end of the eighteenth century had become the "workshop of the world." Her best markets were in Europe, U.S.A., China and South America, where the population could buy goods and there were resources to make investments profitable. In comparison the Colonies had little to offer, as their population was small and their resources uncertain. Yet even during this period Britain illogically continued to extend this embarrassing Empire, and ultimately there emerged a sense of national responsibility which made itself felt in two ways.

(a) The extension of the "Radical" principle of self-government to the colonies. Canada was the first to secure "responsible government"—complete control of all internal affairs, including finance—by the stages of the Durham Report of 1839 and the administration of the subsequent Canada Act of 1840 by Lord Elgin during his period as Governor-General, 1847-54. This act of statesmanship, peculiarly British, the grant of self-government to a rebellious colony, laid the foundation stone of the British Commonwealth of Nations—an act of faith that yielded its fruit a hundredfold in the century that followed. On the Canadian

model, responsible government was granted to New Zealand in 1852, to the Australian Colonies, 1850-1859, and to Cape Colony in 1872.

(b) National responsibility also showed itself in the development of a humanitarian spirit, often designated as the "white man's burden." There might be much discussion of this point; but it must be admitted that though there are black spots in her colonial record, Britain did lead the way in the emancipation of the slave in 1833, and in the same year placed on record that no Indian native might be debarred, by reason of religion, race or colour, from holding any place, office or employment.

2. The new era of imperialism, 1877-1914.

During the earlier period, by grant of responsible government, Britain had relinquished her hold over Canada, Australia and New Zealand, and these colonies were rapidly developing a sense of nationhood.

After 1877 a new interest and belief in Empire, symbolized by the proclamation of Queen Victoria as Empress of India in that year, became predominant. This was due to various factors: the increased emigration which gave many families a personal interest in the Empire overseas was a potent cause; but probably the most vital factor was the rise of such new states as Germany and Italy, both having acquired unity for the first time in 1870, and the sudden emergence of Japan as a modern state in the Pacific. A scramble for territory took place, in Africa and the Far East, and in these circumstances Britain developed an idea and interpretation of Empire which emphasized its unity and common destiny and expressed itself in further developments along the lines already noted. The most characteristic development was the rapid extension of responsible government into "Dominion Status" as we know it to-day. Canada had led the way in 1867; the Australian Commonwealth—a federation of the existing colonies—came into being in 1901; New Zealand was recognized as a separate "Dominion" in 1907. Perhaps the most remarkable illustration of the process was the grant of self-government to the Transvaal and Orange Free State in 1907 (only five years after the end of the Boer War)—an act of faith fully justified by the formation of the Union of South Africa in 1910 and its loyalty in 1914, when it entered the war against the Central Powers. A further development was that of the "Colonial Conference" to meet the need for collaboration between the self-governing parts of the Empire.

3. 1914 to the present day.

During this period there has been no great physical expansion of the Empire despite the fact that some Mandated territories were entrusted by the League of Nations to British care and supervision. The main features of this period have been the development and consolidation of the principles of self-government and trusteeship

on behalf of the governed. The most striking example of the former has been the final achievement of Indian independence in 1947 ; while the principle of trusteeship is best illustrated by the Colonial Development and Welfare Act of 1940.

The position of the Dominions.

Before 1914 the Dominions had secured complete control of their internal affairs, but the part played by them in the first World War and at the Peace Conference, and their admission as separate states to the League of Nations, proved that they had become distinct nations with a place of their own in international affairs. This new situation was recognized at a Conference of United Kingdom and Dominion Ministers in 1926 in the famous formula :

“ They (the United Kingdom and the Dominions) are autonomous communities within the British Empire, equal in status, in no way subordinate to one another, in any aspect of their domestic or external affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations.”

The principles expressed in this resolution were embodied and made legal in the Statute of Westminster in 1931 ; but no imperial constitution was framed to take the place of the authority of the United Kingdom over the Dominions. Thus the Commonwealth has no Parliament, no Cabinet, no Executive machinery, and no central defence force. This leads foreigners to consider the Commonwealth as nothing more than a loose alliance, with the Crown as a sentimental figurehead—a completely false view of the relationship.

Links in the Commonwealth.

What holds the Commonwealth together and makes it work despite the apparent lack of machinery ?

1. Machinery for consultation and discussion. This does exist and this system of contact and communication is of vital importance. It takes the form of Imperial Conferences, direct correspondence between the Prime Ministers first recognized in 1918 and providing speedy communication in times of crisis, Technical Committees such as the Committee for Imperial Defence and the Imperial Economic Committee.

2. The Crown which used to be the symbol of central domination has become “ the symbol of equal communion.” The Dominions owe no allegiance to the Sovereign of the United Kingdom, but to the King of Canada, of Australia, of Africa, of New Zealand, etc. (Cf. Hancock, *Argument of Empire*.)

3. The spiritual link, and therefore the most important in this series of studies. We stand together because we want to ; because we want to preserve ideas and a way of life which we all value. The Report of the Imperial Conference of 1926 puts this point clearly :

"The British Empire is not founded on negations. It depends essentially, if not formally, on positive ideals. Free institutions are its life-blood. Free co-operation is its instrument. Peace, security and progress are among its objects."

The events of the last ten years show that the Commonwealth is an institution which really works. Two illustrations must suffice : (a) the immediate response to the outbreak of war—the Dominions soon joined us in its perils (Eire's neutrality only emphasizes the freedom of choice) ; (b) their efforts to feed us and to help us in our present difficulties.

As Mr. Vincent Massey has said : "The Commonwealth has fulfilled the faith of its founders. At a time when alliances on all sides were dissolving and common action everywhere had failed, five British nations stood together." Enough has been written to show that the Commonwealth is a free and equal partnership of nations unique in the history of the world. If the United Nations could capture the Commonwealth spirit we might overcome many of our present tensions and difficulties.

The Colonial Empire.

This consists of 63,000,000 people living in fifty different territories ranging from tiny islands to large areas like Nigeria, four times the size of the United Kingdom. These colonial peoples are a medley, ranging from the West Indians, who are almost completely Europeanized, to some African tribes who are almost as primitive as the Ancient Britons. Another fact to remember is that six out of every seven persons in the British Empire are coloured.

Here are many problems to face : the ladder of self-government is but one. There are many rungs on this ladder and many colonies may be found on each rung. The other and perhaps greater problem, is one we have already faced in the life of our own country as examined in the last lesson. Take as an illustration the problem of self-government in Kenya, refused in 1923. Referring to this decision, Hancock writes in his *Argument of Empire* :

"To outside observers, the march of constitutional progress in British Colonies seems so obviously a march towards freedom. If imperial authority holds up the march, is it not branding itself an enemy of freedom? One has to ask the question 'Whose freedom?' One man's meat is another man's poison, one man's freedom is another man's subjection. Freedom in Kenya ought to mean freedom for the African inhabitants of Kenya. The self-government which the Kenya Europeans demanded was power to make themselves political masters in a territory where they were a tiny majority. Self-government of this brand was what the African tribes of Kenya most feared : what they wanted was imperial protection."

The same problem, whether in nineteenth-century England or the exploited parts of our Empire ! Personal liberty must be reconciled with social security. Can England point the way ?

(b) WATER-COLOUR PAINTING.

NOTES BY ERNEST SHIPP.

I.—ITS RISE IN THE EIGHTEENTH CENTURY.

Books recommended :

English Water-colour Painters. H. J. Paris.

British Romantic Artists. John Piper.

Both books in "Britain in Pictures" series. (Collins. 5s.)

English Water-colours. Lawrence Binyon. (A. & C. Black. 10s. 6d.)

A first-rate study by the late keeper of prints and drawings of the British Museum.

Early English Water-colour. C. E. Hughes. (Methuen.)

The Water-colours of J. M. W. Turner. Rawlinson and Finberg. (The Studio.) From a library.

Masters of Water-colour Painting. (The Studio.) From a library.

The best of books will not be of the same value as acquaintance with originals. Fortunately most of our big cities have some of this work in their galleries.

London. The Tate Gallery : Blake, Turner. Victoria and Albert Museum : Constable, Cozens, Cotman, etc. British Museum : Turner, Girtin, Rowlandson, Blake, etc.

Birmingham Art Gallery : Cox.

Bristol Art Gallery : Girtin, Prout.

Exeter : Cox, Crome, De Wint, Prout.

Norwich Castle : Crome, Cotman.

Devotional period :

Hymns : 349, 41.

Prayer : O God, who by Thy spirit in our hearts dost lead men to desire Thy perfection, to seek for truth, and to rejoice in beauty ; illumine and inspire, we beseech Thee, all thinkers and writers, all artists and craftsmen ; direct all teachers and students in the schools and colleges of this land ; that in whatsoever is true and pure and lovely Thy name may be hallowed, and Thy Kingdom may come on earth.

Why water-colour ?

In looking at pictures, do you consider the differences which exist between water-colour, oil, etc. ? Much of our knowledge of pictures is second-hand, through reproductions. The medium in which they are painted does not "come home to us" as it would were we looking at the original. When you look at a water-colour, does it have an appeal to you different from that of an oil ? Do you

feel in it a freshness, a vitality, that is lacking in the perfectly finished oil?

Constable, one of England's greatest painters, produced his sketches in water-colour and afterwards used these sketches to produce his great studio pictures in oils, so that it is often said that the vigour, the brilliance, the feeling for the English weather, of which Constable was a master, is much more present in his water-colours than in the oil-paintings.

Water-colour is to a large extent a transparent medium; the underneath tint will "influence" a colour laid on afterwards in a manner not possible in oils. Although the distinction does not apply entirely in either case, water-colour is more an open-air medium than oil—which is more often reserved for the studio.

Water-colour and nature.

This accounts to some degree for the way we have of associating water-colour with outdoor painting. Although there were English water-colour artists earlier, the rise of the art took place here in the eighteenth century, and corresponded in time with the rediscovery of the beauty and freshness of nature. Artists of the period, as well as poets, composers, political thinkers and others, were moving into a freer atmosphere. The countryside, so popular to-day, was very largely unknown to the average Englishman of the early eighteenth century. Mountain scenery was regarded askance, the sea with aversion. By the middle of the century the change was taking place. Artists were travelling at home and abroad, making a record of their journeys. These men were influenced by the new feeling for nature, and in their turn stimulated the growing interest.

Paul Sandby, many of whose beautiful drawings in pen and wash are to be seen in the Victoria and Albert Museum at Kensington, travelled widely in England and Wales, Scotland and Ireland, making a record of his travels in this pen and wash medium, and from these engraving aquatints which had a marked influence in acquainting people with their own countryside. Towards the end of the century the Rev. William Gilpin had made a tour of England and Scotland on horseback, and as a result published a book, illustrated with aquatints. This book became immensely popular, and gave great impetus to the movement for recording the countryside.

Alexander and John Cozens.

Meanwhile, Richard Wilson and Alexander and John Cozens—father and son—had made their tours abroad, making drawings of Italian and Alpine scenery. Alexander Cozens had been born in Russia, probably at Archangel, some time about the year 1715. It was at one time believed that he was the son of Peter the Great. Certain it is that as a boy he was closely associated with the Russian Court. In later years he travelled extensively, eventually coming

to England in 1746. There is a romantic story of a portfolio of his drawings having been lost in Germany on his travels and being recovered thirty years afterwards by his artist son. The drawings from this portfolio may now be seen in the British Museum. Cozens made his drawings in pencil, pen, monochrome, and colour. Many of his Italian drawings are shaded pen and ink work, with great attention to detail. Have you ever tried making blobs of colour on a sheet of paper and working up a design from this? Cozens preceded you in this, and it earned him the title of "blob master to the town." We meet the blob method again at the end of the nineteenth century in the work of the artist Brabazon.

John Robert Cozens was an artist of greater stature than his father. He too was a great traveller: particularly fine are his sketches of Swiss scenery. He achieved masterly results with washes of grey upon white paper, allowing the paper to tell part of the story. The magnificent solitude of high Alpine scenery was the favourite theme of Cozens; indeed it is this feeling for solitude that is the dominant one in his work. Another characteristic is the splendid manner in which he can depict the sun breaking through a hazy sky. His skies are in a very definite sense part of the picture. This may seem commonplace to us, who are accustomed to the masterpieces of Constable and Turner, but it was a new thing in Cozens' day. He caught his inspiration at first-hand from natural beauty itself (although much was worked up into finished water-colour paintings in his studio at a later date). But the quality that impresses in his drawings is the *feeling*. "Cozens is all poetry," said Constable.

At home water-colour was being used by a growing number of artists for a variety of subjects. Edward Dayes (1763-1804) had a more homely story to tell: his drawings and water-colours are of the London parks and the society of George III's day. He had a marked influence upon the youthful Turner and he is related by his figure-painting to Rowlandson and Hogarth—although the latter artist worked in indian ink and oils.

Figure-painting—Rowlandson and Blake.

There is something robustly English about the work of Rowlandson. His vigorous line, his expression, his sense of form, are splendidly arresting. Look at any reproduction of his work and you will see the boisterous life that he saw around him depicted with force and humour. He is thought of as a caricaturist, but actually there is little of this in his work. The caricaturist deals in social satire: Rowlandson had no satire in his nature. He accepted the life of his time uncritically, and enjoyed everything, most of all his work. His pen-line flows easily, gracefully, outlining figures of feminine charm, dandies, roisterers, broken old men, grotesques; and these outlines he filled with a delicate flush of colour. In the picture "Skaters on the Serpentine" he depicts a crowded and exuberant scene. Here is all the colour and gaiety of the skating

scene, with its grace, humour and mishaps, and as a background a delicately tinted winter landscape. Rowlandson was one who had no marked influence. He stood alone, with no predecessors and no successors.

Of a different kind is another great figure-painter at the end of the century—William Blake. Blake is the visionary. His figures are of his imagination. He saw angels in his garden at Battersea; and the poet Dante's vision of Heaven, Hell and Purgatory, the calamities of Job, or the figure of Satan exulting over Eve, were as visible to him as the people he met in the street. A great deal of Blake's work was by a method of coloured engraving executed in a manner entirely his own. Many of his water-colours are to be seen at the Tate Gallery, Millbank, and many reproductions are obtainable there.

He is one of the few artists whose imagination has been big enough to depict the Deity. One of his works is a tremendous conception of God striking the line of creation with a pair of dividers. The figure is of immense power. So too is that of Satan in the picture "Satan Smiting Job." He can convey this sense of tremendous power, and on the other hand that of grace and lyrical joy.

Blake's chief characteristics are the intensity of his imaginative quality and the strength of his design. He has a composition of line which at once conveys the message. Look in this respect at the pictures "The Whirlwind of Lovers," "The River of Life," and many of the designs for the Book of Job. The rules he followed were of his own making. His figures are scarcely human in proportion, yet they convince by their dramatic force and expressiveness. There is an extraordinary sense of sheer muscular power in many of these, and although they are in many cases strangely distorted the very contortion emphasizes the point the artist wishes to make. It has been said of Blake's designs for the Book of Job that they are the greatest imaginative work in the British water-colour school.

Girtin.

English water-colour came to its perfection in the work of Thomas Girtin, friend and collaborator of Turner. He died in 1802, at the age of twenty-six, and there is a story that Turner said, "If Girtin had lived, I should have starved." This is a Turneresque exaggeration, but it reveals a truth. Girtin was a very great artist. He was associated with Turner when they were youths, at work colouring prints for a man named John Raphael Smith. Later Girtin was employed by James Moore, a linen draper with a passion for antiquity. He probably accompanied Moore on journeys through England in search of subjects for Moore's work on Monastic Remains.

Later he was at work in company with Turner in the studio of Dr. Munro, who employed the young artists to tint engravings of

the work of Cozens and others. In 1796, at the age of twenty-one, Girtin had reached his full power. From then he left the work of copyist, and in the six years that were left to him he produced his great original pictures. Girtin and Turner transformed the art of water-colour painting in England. As they received it, water-colour was the representation of scenery as it had appeared to the outward eye of the artist. In the hands of Girtin, the pictured scene has a life of its own—it is infused with a great imaginative power.

In such works as "Plinlimmon" and "Wharfedale" the eye is led into the picture by a beautiful series of sweeping horizontal lines. There are wide empty foregrounds which lead to this "beyond" which is where the artist places his main interest. Girtin painted either upon a warm toned paper or first laid an under tint of a warm colour. Such is his mastery that, when he put in his blues, that part of the work which is left untouched appears to be white.

Girtin's genius is seen in his perfect control of the brush, in the structural truth of his compositions, in what has been called his "masculinity"—by which is meant the sheer strength of his conception (this feeling of solidity is a much more difficult thing to attain in water-colour than in oil). Above all it is Girtin's emotional power which impresses. In a few inches of paper he can create a sense of immensity, of great spaces of land and sky. Grandeur is the keynote, and that of a great solitude is the feeling with which the works leave us. In the last year of his life he went to Paris, and there with death drawing near to him he continued to create water-colours of surpassing beauty. One of these last drawings of Paris is in the Victoria and Albert Museum.

Girtin's influence upon English water-colour was very great. He had given it a new impressiveness, and it was left to Turner to carry the impulse into the new century.

II.—THE ROMANTIC TRIUMPH.

Devotional period :

Bible reading : Psalm 104. 1-24.

Hymns : 52, 401.

By the year 1802, that in which Girtin died, water-colour work had come to be a very different thing from that which it had been in the hands of the earlier landscape artists (topographical artists, as they were known). Their work had been dependent upon line drawing, tinted with colour. There was a group of these men in London in 1797, when they were joined by a young artist from Norwich. Like Turner, John Sell Cotman was the son of a hairdresser. Unlike Turner, whose father, with all his faults, encouraged the genius

of his son, Cotman had difficulty in persuading his father to allow him to adopt art as a career.

Cotman.

When Cotman arrived in London, the influence of Girtin was very powerful. The two men met, and went together on a Welsh tour. From the very commencement Cotman struck an independent line. He had an inborn sense of design, and this creation of pattern is one of the principal characteristics of his work. Rocks in his foregrounds, foliage and the lines of buildings are accepted and converted by his genius into lovely patterns of light and shade.

Two of his best known works are the "Drop Gate in Dunscombe Park" and "Greta Bridge, Yorkshire." Get a copy of the "Drop Gate." Look at the manner in which he has distributed his light and shade. Note the contrast between the broken lines of the foliage in the foreground, with the sharp angles of the gate, and the water. Note also the *texture* of the work, the softness of the flattened leaves against the hard outlines of the rails of the gate and the beams of timber. Those who live in London have the advantage of being able to see the original in the British Museum, and will be able to appreciate to the full the beauty of the light falling across the wood-work. His method was to use a warm toned absorbent paper and stain this with colour in a way that was beautiful in itself. By such means he achieved the greatest delicacy of tonal values.

Among the finest of Cotman's drawings is the "Greta Bridge" (also in the British Museum). The rocky foreground is familiar in his work. It lent itself to his pattern-making, but beyond this he had the instinct for drawing rocks. In this picture the rocks rise glistening from the gently flowing water against a background of foliage, while as a contrast, by the sharpness of its line, the middle distance is occupied by the springing beauty of the arch.

At the close of the Napoleonic wars he was able to visit France, and made three stimulating journeys. The rocks of the Normandy coast had a great fascination for him. Here is a passage from one of his letters, which shows Cotman's way of regarding his subject.

"When sufficiently near to the Town, you look down upon it as upon a quarry of *dead silver* with here and there a strip of gold and the light and shadowed sides both coming off from the *deep azure of the bay*, as one mass of rich and glowing *pearl colour*."

Do you feel the magnificent sense of colour in this? It was colour that fascinated him more and more as he grew older. He adopted the method of mixing his pigment with paste to increase its luminous quality, and got an intense emotional value from the contrast of his blues and yellows.

His later life was one of frustration. He had always had an aversion to work as a drawing master, but this in fact he became, at King's College, London, and this only by reason of Turner's patronage.

Turner—master of light.

When you think of Turner, England's greatest painter, to what does your mind first turn—the great oil paintings, the beautiful water-colours, or the twenty thousand drawings at the British Museum and elsewhere? The size and importance of the oil paintings are impressive, but many of these are derivative. They are influenced by the great masters—the French Claude Lorraine; the Dutch masters, Van de Velde and Cuyp; Rembrandt; and by the Venetian, Titian. The prodigious output of drawings reveals the accurate observation, the sureness of his draughtmanship. The water-colours give us the essential quality of his genius.

J. M. W. Turner, born in 1775, was the son of a hairdresser, who had a shop in a turning off the Strand in London. The father, recognizing the boy's cleverness with the pencil, did what he could. Early drawings were hung in the window of the barber's shop. Here they attracted the attention of artist customers, notably Thomas Stothard, R.A. Of schooling in the accepted sense Turner had but little—a short time at Brentford and later at Margate. This lack of liberal education left him ill-equipped for the life that was to be his. He is credited with having written a considerable amount of poetry, in which there is all the fire of his genius but in which he is sadly lacking even in such elementary things as spelling.

He met and worked with Girtin. The sum of half-a-crown each, which they received (with their supper) at Dr. Munro's, may seem small fare, but there they copied the masters, and gained valuable experience in the technique of drawing. Later still they went together on tour in the West Country and to Wales.

From 1793 onwards Turner went rapidly ahead. His work from the beginning to the end shows a continuous progress. Turner was never satisfied. At his death—he lived to old age—he was still experimenting. The first works of any note are a series of the English Cathedrals in the tinted manner of the time, but already showing a strongly individual bent. There is a beautiful Peterborough Cathedral, the original of which is only 7 inches by 4 inches, painted in 1794. The drawing reveals his powers of observation, the sureness of his line. Two or three years later he has left the tinted method. His colours are bolder. He proceeds first to accentuate the blues and greens, and then introduces rich golden browns with contrasting blues. Typical of this period is the "Distant View of Lichfield Cathedral." Over this there is the warm golden glow in which the outlines of the Cathedral are dimmed, and the middle distance and even the foreground are softened by the prevailing tone.

His eye registered everything upon an amazingly retentive memory. He sees a storm at Ramsgate, and, says Ruskin, "when Turner had once seen that storm hour at Ramsgate his mind never quitted his grasp of it." Three years afterwards he unerringly set it down.

In 1802 the Peace of Amiens brought an interlude in the Napoleonic wars, and Turner made his first tour abroad. The sight of the Alps and the Italian lakes gave further impulse to his genius. But it was when he came back and visited Yorkshire that he is first seen as a great artist. Here are Ruskin's words upon these Yorkshire drawings :

"Of all his drawings I think those of the Yorkshire series have the most heart in them, the most affectionate, simple, unwearied serious finishings of truth. There is in them little seeking after effect, but a strong love of place . . . It is I believe to these broad wooded steepes of the Yorkshire Downs that we in part owe the singular massiveness that prevails in Turner's mountain drawing, and gives it one of its chief elements of grandeur. I am in the habit of looking at the Yorkshire drawings as indicating one of the culminating points of Turner's career. In these he attained the highest degree of what he had up to that time attempted, namely finish and quality of form, united with expression of atmosphere and light without colour."

Turner had planned a great work, "Liber Studiorum," in which he set out to rival the French master, Claude Lorraine. The drawings for this—now in the National Gallery—are in sepia. They are made as preparatory drawings for engravers, and although the work was not the success that was intended, and was abandoned, many of these washes are exceedingly beautiful and are particularly rich in atmosphere.

Another visit to Italy followed, but the Italian sketches have neither the simplicity nor the beauty of the English scenes. Turner's genius on the whole, except for the last grand period, was at home on English earth. The work of his old age was work in which he set himself the greatest problem of all—the painting of pure light. He had been working toward it all his life. In such works as "Norham Castle," "Barnard Castle," and others he was looking *into* the light, whilst in others—the Venetian paintings of his later days—the whole subject is bathed in light. In these the details of the study are lost in the enveloping light. Note also, in any of his work that you can get to see, the beauty of the cloud formation. Less and less as time went on did he care to please a public, so much so that he lost his popularity and was subject to severe criticism. With all his faults (and as a man he was not a lovable person) he served the truth greatly.

The loss of the vision.

There comes a time in most art movements when brilliancy of execution becomes the end in view, and art, which should serve an end greater than itself, suffers in consequence. This happened to water-colour painting towards the middle period of the nineteenth century. The materialist outlook which accompanied the industrial revolution had its enervating effect upon art, so that many of the lesser men did not think so much of what went *into* a picture, but were

concerned with what went *on to* the drawing paper. "The mechanism of painting is their delight. Execution is their chief aim," said Constable, in the year 1801, of the painters who criticized his work.

There were some men of vision. David Cox, Peter de Wint and Richard Parkes Bonington were creative artists of a high order. De Wint painted with fine feeling the flat river country of his beloved Lincolnshire. Cox also was a sensitive painter of the English countryside, while in his short life of twenty-seven years Bonington produced his beautifully coloured and vivacious pictures. It is recorded that the young Corot, seeing one of Bonington's fascinating water-colours in a shop window in Paris, was turned from an errand boy into a painter, so that in water-colour work, as in the oils which Constable exhibited in Paris in 1824, English art influenced French, a tide which later in the century flowed back from France to England.

III.—THE TWENTIETH CENTURY.

Books recommended :

Painting since 1939. Robin Ironside. (The British Council. 2s.)

A very useful book with a number of full-page reproductions in colour and monochrome.

The Penguin Modern Painters. (3s. 6d.) There is a number of these, each dealing with a particular artist. Each has 30 or more splendidly produced plates. Issues recommended for this study are those upon Paul Nash, Edward Bawden, Henry Moore.

Bible reading: Isaiah 60.

Hymns: 31, 268.

The inspired "blob."

There will be many members of Adult Schools who will remember their training in water-colour in early years by way of the "blob." We were encouraged to take a brush full of colour and lay it on to the paper, and so build up a design. This method of picture-making by the inspired "blob" was due to the influence of a great amateur, Hercules Brabazon, who began as a copyist but reached excellence in water-colour work with a technique which consisted in placing blobs of pure colour on to his paper, which, viewed from a short distance, magically became pictures.

There was much in this method which was related to the impressionist school of art, which dominated the later part of the nineteenth century. It was a method opposite to that of the eighteenth century masters, who made a careful drawing first, and

then tinted it. The earlier water-colours of Turner were coloured drawings (his later work was done by the immediate placing of colour upon the paper). Water-colour work is still known as a drawing—an oil is a "picture" or "painting." The difference in result is that the tinted drawing-method gives structure, the "blobesque" or impression gives the surface effect.

The twentieth century has seen the reaction—the search for form, the return to the solidity beneath the surface. One who had a great influence upon this changed attitude was Roger Fry, artist and critic, who turned the tide of art movement by the exhibitions which he sponsored in 1910 and 1913 of the work of Cezanne, Gauguin and Van Gogh. In water-colour the return to form was seen in the work of Innes, whose landscapes of Wales were very bold, with great emphasis upon structural design, and by the works of the brothers Paul and John Nash.

Paul Nash.

The work of the Nash brothers came to the fore during the first war. Both were war artists, and it was out of that terrible experience that much of the really great work of Paul Nash came. He had in his earlier work painted some exquisite pictures, such as "Elms," a picture of striking exactness of line. These trees are *growing*, yet in that rather proper park, which is the subject of the picture, there is a certain static quality, emphasized by the fencing, and by one of the trees, which is a very straight affair and makes the link between the static forms and the waving tops of the elms. The washes of delicate colour give beauty and coherence.

In the war pictures there is bitter satire of the war and the slogans that were invented to sustain it, as in Paul's "We are making a new world," a naked horror of tree stumps in a shell-bitten landscape, or the writhing coils of wire over a ruined landscape, "Year of Our Lord, 1917." This note of bitter comment appears again in the work which Paul Nash did during the recent war. One of the greatest works was the "Totes Meer," the dead sea of broken aeroplanes, where once again the mechanistic and inhuman quality of the war is brought out. This inhuman feeling is emphasized in much of the work which Nash did in the later years of his life (he died in 1946). The water-colours of these years have a strange sense of enormous vegetation proliferating upon an unpeopled earth (see "Sunflower and Sun" in *Painting since 1939*). He was an artist of many styles and from beginning to end reflects the many art movements of the past forty years. Throughout it all there is a deeply significant and poetic quality. Look at such work as "Winter Sea," a picture wherein angular waves stretch away into infinity. This angular and repetitive scheme is a *motif* that the artist used again and again to convey a sense of that which reaches beyond the appearance of things.

Modern water-colour.

A stumbling-block in the way of an understanding of modern art is that we are inclined to look for subject matter rather than for the arrangement of planes of colour and symbolism with which many modern artists are primarily concerned. Nash and others were interested in a poetic and imaginative interpretation of nature rather than a presentation. Some of these men have been greatly inspired by Christian and mythical symbolism. Stanley Spencer, with his recurring resurrection theme and his massive, almost unkempt, conception of the figure of Christ, is one such, but Spencer is a painter in oils, not water-colour. David Jones is a water-colour artist who has responded to the religious appeal. His pictures have a multiplicity of detail and an extreme delicacy of colour. Look at the reproduction of "The Thorn Cup" and "Guinevere" in *Painting since 1939*, inspired by the theme of the Arthurian legend. Note the delicacy of the line and colour, and the manner in which the details of the composition are resolved into a unity. Consider also the *movement* in "The Thorn Cup" and the imaginative and poetic feeling which flows through both pictures.

The influence of Blake and his successors—artists who were stirred by the imaginative appeal rather than by realistic representation—is evident in the water-colours of John Piper. He is in the direct line of the English tradition, the school of Cozens, Towne and Cotman. "Gordale Scar," reproduced in *Painting since 1939*, is an oil painting, but it shows the characteristic quality present in Piper's water-colours. Note the dramatic intensity of the light and shade—the manner in which the artist has suggested the tremendous cleft in the rock by the chasm of light in the centre; and the way in which the running, springing lines give power.

Edward Bawden.

The work of Bawden is in many ways a contrast to the highly imaginative work of the Romantic painters. Bawden is an Essex man, and the beauty of the East Anglian countryside finds an expression in his work. He is a superb technician, and became a master of the exacting arts of calligraphy (penmanship), illuminating, heraldry, cotton printing, and book illustration. Craftsmanship and the mastery of the tool and materials have led the way to his triumph as a water-colour artist. Before the war, as a student, he was chosen to decorate the walls of Morley College, South London, part of which was destroyed by a bomb. During the war Bawden served as a war artist with the B.E.F. in France, was at Dunkirk and then in the Middle East, with continued adventures, including that of escape from a torpedoed ship and the spending of five days in an open boat.

Water-colour is a medium in which the results are obtained by a variety of means. Blotting, scraping, washing-out are all employed. Bawden, besides using all the accepted methods, has

invented many of his own. His experience in the printing crafts, his mastery of tools and knowledge of materials, have suggested to him a number of ways in which to bring about a desired effect.

His work as an illustrator has influenced his production as an artist. His water-colours show his fine draughtsmanship and his great distinction of colour. In the Penguin *Modern Painters* there are some excellent examples of his work. Look at "The Derelict Cab," a very typical work. This kind of subject is a familiar one—something intimate and local. Bawden's finest water-colours, also reproduced in the Penguin book, are of the Middle East. His drawings of Addis Ababa are a strange mixture of fantasy and reality. The reality is in the careful drawing of the buildings, the sharpness of the outlines; the fantasy is in the atmosphere which Bawden has created by the massing of his colour and in those strangely conceived figures.

Henry Moore.

Henry Moore is first of all a sculptor, and the quality of the sculptural is present in the greater part of his work. He has been very much influenced by the Surrealists, a school of artists who are concerned with the presentation of images suggested by the subconscious mind. During the war Moore made a study of shelter life. Seated, reclining or standing, these heavily draped and sub-human forms convey no sense of movement. Two of these are reproduced in *Painting since 1939*. Notice in "Draped Figures in Shelter" (facing page 28) the manner in which even the flow of line of drapery adds its own weight to these earth-bound figures. There is a sense of sheer imprisonment in these works which goes much deeper than the arched gloom of the shelter. Do you feel that in this the artist conveys a sense of the imprisonment of the spirit of man? Do you think that here is a motive for art? Yet remember, the artist is seeking to express his own reaction to the conditions of war.

In conclusion.

In looking at modern art try to arrive at an understanding of what the artist is attempting. Seek out the artist's purpose in his employment of colour. Note the manner in which some artists will use diffused colour throughout (David Jones, Victor Pasmore), while others will sharply define their colour (Edward Burra, Stanley Spencer). Try to see how this influences the feeling of a work. Remember, art is not merely a matter of getting a pleasing effect, or painting a pretty picture. Art is meaningful and should be revealing.

We are entitled to ask that our artists shall go to work in sincerity. Seek for this in their work that you can get to see. Above all, take any opportunity that presents itself to make acquaintance with the work of artists at first-hand.

(c) ENGLISH LAW.

NOTES BY LEONARD C. DALE.

I.—LAW AND ORDER.

Book references :

English Law. J. L. Brierly. (Oxford University Press. 6d.)

John Citizen and The Law. (Penguin Publication. 2s.)

Elements of Social Justice. Professor L. T. Hobhouse. (Allen & Unwin. 10s. 6d.)

English Justice. (Penguin Publication. 1s. 6d.)

Bible reading : Leviticus 19. 9-18.

Hymns : 326, 412, 206.

1. The English way of life.

Throughout the Notes for many of the subjects this year there occurs the phrase "The English Way of Life," and the idea behind it underlies each of the studies. It is a phrase which is often used, and, like many others, it is apt easily to slip off the tongue without the user being clear as to all that is implied by the phrase itself. If you were asked to explain what the phrase "The English Way of Life" meant to you, what would you say? Certainly your explanation would include the way we go about things, the way we, as a community, conduct our affairs. No doubt also you would mention our attitude to social questions and to those beliefs which we hold dear. While it is not suggested for one moment that these points constitute anything like a full explanation of the phrase, they do at any rate indicate some of the things which spring immediately to one's mind and they are to be seen in their effect upon a good deal of our literature and our art forms and, particularly, in our ideas of democracy and our form of democratic government. Undoubtedly also we would agree, if we were asked, that our English way of life included a belief in dealing with all questions affecting the welfare of the community as a whole, and of its members and individuals, by constitutional methods; that such problems should be dealt with not by the rule of the jungle, or by mob rule, but by the rule of law.

2. Law—a framework of social order.

To most people the law is something which is not understood, but regarded as a thing to be avoided at all costs. It is surprising that so few people have any clear ideas on the subject, and perhaps this state of affairs can be attributed to the fact that "to the ordinary

citizen the mention of the law conjures up a confused version of the Courts as portrayed in *Pickwick Papers* and *Bleak House*, mixed with recollections of reports of sensational criminal trials and sordid matrimonial disputes." The law is now regarded as a matter for experts in whose mysteries the public are fortunate if they can escape entanglement. This, however, has not always been the position, for there was a time when a knowledge of the law was regarded as being an indispensable part of every educated man's equipment, and in the Paston letters written in the fifteenth century there is afforded "ample evidence that every man who had property to protect, if not every well-educated woman also, was perfectly well versed in the ordinary forms of legal processes."

It is a duty of every citizen to have a general conception of the legal system under which he lives because, in the words of Lord MacMillan, "The law is the very foundation of human society, the very basis on which our civilization is founded." This is indeed a large claim and we should do well to examine it.

3. Present-day society.

Have you ever considered how it is possible that millions of people who live in our big towns and cities, as well as the great number who live in the country and rural areas—millions of individuals, each with his or her ambitions, passions, rivalries and jealousies, and all to some extent competing for necessities and perhaps, to a lesser extent, for the luxuries of life—manage to live together at all? Think of the endless number of opportunities which occur every day for this explosive mixture to produce a conflict, and yet we are able to go about our own affairs peaceably and quietly and in freedom. The student of law will tell you that it is due to the slow development of the idea of law itself that the warring instincts of mankind have become subdued, and so accustomed have we become to the influence of the law on our lives that we are, to a very great extent, quite unconscious of its existence. On one occasion an eminent legal authority compared our legal system to our main sewerage; we spend our days oblivious of its beneficent action until something goes wrong with it and then we realize from the unsavoury consequences how much of our comfort depends upon it.

Let us consider some of the ways in which the law affects us day by day:

(a) The Home.

The building itself must comply with the local Bye-Laws so that it is structurally sound and safe to live in, and there is the required amount of light and air available for good health. There are Housing Acts and Town and Country Planning Acts which control the development of new housing areas, so that overcrowding is avoided and pleasant surroundings are secured. There are Acts of Parliament which prevent nuisances to householders arising from

industrial premises, e.g. the abatement of smoke. There is a whole mass of legislation which deals with the supply of water for your tap, and the gas and electricity for your lighting and heating, and with the disposal of sewage. These apparently simple everyday amenities have involved the adjustment of rights and the compensation of many owners of property, so that the community can be served.

(b) **Workshop or Office.**

All of us who go to work for our living are every day enjoying the benefit of the Factory Acts or the Shop Acts which see to it that there are proper working conditions. The Employers' Liability Act and the Workman's Compensation Acts—the latter now being replaced by the National Insurance (Industrial Injuries) Act, 1946—ensure that if a worker should be injured, or meet his death through his work, compensation will be paid to his dependants. There is more legislation which deals with hours of work and industrial disputes.

(c) **Transport.**

Have you ever thought that the simple act of boarding a bus or tram, or indeed a train, or buying a ticket, involves you and the Company or Transport Authority who are carrying you in a whole series of legal obligations and rights? Have you realized that your legal rights are greater if you buy an ordinary railway ticket than if you buy an excursion ticket? Not only is this true of personal travel, but those who carry goods on behalf of others are also subject to many legal obligations of which sometimes they are quite unaware.

(d) **Personal Protection.**

Most people know a little of the criminal law, but have you realized the extent to which laws have been enacted to ensure, as far as possible, the protection and safety of the individual as a member of the community, and of his possessions?

(e) **Shopping and Eating.**

When you enter a shop and buy something, have you ever stopped to think that the transaction is subject to the Sale of Goods Act, which prescribes what are your rights in the matter of the quality of the article you are buying and which imposes upon the shopkeeper an obligation to make sure that what you buy is suitable for the purpose for which you require it, and if it be food, then that it is fit for human consumption? Do you know that the Food and Drugs Acts and the Weights and Measures Acts are there to see that you are protected against unscrupulous people, who, but for these Acts, might give short weight and supply inferior articles.

It is not for nothing that the words "Law and Order" are so frequently put together, as without the first the second would be impossible, and the existence of the second always implies the existence of the first. For the law does provide the citizen "with a mechanism

of life whereby all the incidents of his relations with his fellow beings are regulated and the element of friction eliminated by definite and familiar adjustments."

4. How it all began.

From the earliest times, when men lived together in small and scattered groups, they were controlled by the custom of the tribe, by their taboos and their witchcraft. Out of this the law grew, but the law is much more than the development of an old tribal custom, for it is essentially an impersonal thing which a man will obey when he will not obey another man. In ancient Greece the City States had their own laws, but they were really only a collection of rules; they did not amount to a system. They distinguished between different types of offences without classifying them; murder and arson were subjects for private action, not an affair of the state. However, the City States failed because the Greeks saw the law as an ancient rule to be applied and not as a principle which could be developed.

The Roman State also made a very great contribution to the development of law and, although it was based originally on the principles which were adopted by a City State, it was later applied to a great deal of Europe. Even at the present time the basis of most of the law of Europe is the Roman Civil Law, but this aspect will be developed more fully in the following study. Following the fall of Rome there were three well-defined stages of political experience. The first was during the long period when the Roman Church was the governing factor in Europe, the second was the Feudal period when laws were based on the ownership of land and it was the land owners who enforced the laws, and the third period came with the Renaissance and with the growth of trade and commerce. From this point there was a renewed interest in the study of Greek and Roman law and—since the Reformation destroyed the unity of Christendom—changes in industry, commerce and agriculture and the discovery of printing and the foundation of modern science demanded changes in the existing systems of government. These called for efficient kings and administrators, who found that they could work only when their countries had developed a new sense of unity, or, as we should now say, a sense of national unity. Moreover, the lesson was also learnt that laws which are enforced give greater freedom.

5. The reign of law.

This phrase enjoyed wide currency in the Victorian age and it was meant to convey a conception of certainty as opposed to arbitrariness. In the words of Lord MacMillan:

"To know what we can lawfully do; to be subject only to laws constitutionally enacted and enforced; to be certain that infractions

of the law will be justly and impartially investigated and dealt with ; to show respect for the rights of others ; to observe good faith in the performance of our contracts, domestic or international ; to possess the assurance of security in the enjoyment of our lives and property—these are the things which are denoted by the reign of law. History shows by what slow and painful processes this happy state was attained in our own country ; it was only after centuries of contest that we achieved the supremacy of law over all alike, from the Sovereign to the humblest of his people. It is our duty and our privilege to maintain this priceless inheritance, to hand it on undiminished to our successors.”

The above extract is worthy of careful consideration, particularly the phrase “The supremacy of law over all alike.” Not only is it essential to have good laws, but it is also essential that they should be well administered, that is to say, those who are called upon to administer the law—judges, magistrates and the like—must be not only efficient but completely impartial and absolutely independent of everything except the law. Again, to quote the famous words of Lord Chancellor Loreburn : “To act in good faith and listen fairly to both sides is a duty lying upon everyone who decides anything.” Because the laws in this country have been so administered for so long, there has grown up a sense of complete confidence in the impartiality and ability of the King’s Judges. When one considers how in some countries at the present time the legal system is being made an instrument of the state which wields it, not from a motive of justice as between one man and another, but as a weapon to secure its own ends, it becomes clear how the whole fabric of society can become threatened.

6. “Sanction” behind the law.

While it is true that law cannot make men think contrary to their opinion, it can make them act against their opinions, and the law is obeyed frequently not so much because people think that the law is right, but because they think it right to obey the law. In fact, the whole basis of our society is founded on the assumption that the law will be obeyed and, if anybody chooses to defy the law, then there are at hand powers for enforcing the law against the disobedient. In this country, and, indeed, in all civilized countries, there stands behind the judge the policeman and behind the policeman the whole of the armed forces of the land. In one hand Justice holds the scales, in the other a sword. As was said some time ago by a famous lawyer ; “A judgment that cannot be enforced is a mere pious sentiment, a law without the power of compelling obedience is no law at all.” While nations individually have their own systems of law which they enforce, there have not been, up to the present, any means whereby agreements between nations can be enforced, or, in fact, any machinery which will ensure that one nation can be compelled to be law-abiding in its relationships with

other nations. This serious shortcoming has been recognized for some time and the efforts of the United Nations Organization to bring into being a security force to act as a keeper of the peace internationally is being watched with the greatest concern by all those who have world peace at heart.

7. Points for further consideration.

(1) A quotation from Sir Cyril Radcliffe, K.C. :

“ Our danger is of pushing the law out of its central place in the country's life into a corner of its own. We shall be the losers if that happens. It is not difficult to feel that one's own case is so strong, so morally right, that it is a waste of time to get a third party's judgment upon it, but there is nothing new about feeling passionately that you are right, and being in the wrong . . . it is just common sense that Society cannot be conducted on a basis of direct action.”

(2) A quotation from Lord Russell of Killowen :

“ What indeed is true civilization? It is not dominion, wealth, material luxury ; nay, not even a great literature and education widespread—good though these things be. . . . Its true signs are thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, irrespective of race or colour or nation or religion, the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claim of justice. Civilization in that, its true, its highest sense, must make for peace.”

II.—OUR LEGAL HERITAGE.

Book references :

Elements of English Law. W. S. Holdsworth. (Butterworth. 2s. 6d.)

In Quest of Justice. C. Mullins. (Murray. 12s.).

The English Legal System. Radcliffe and Cross. (Butterworth. 16s.)

Bible reading : Psalms 1, 19. 7-14.

Hymns : 247, 236, 231.

I. Distinctive characteristic.

At the present time the world is ruled by two great systems of law ; on the one hand there is the Roman Civil Law and on the other the English Common Law. Most of the European countries have their laws based on Roman Law, while this country (with the exception of Scotland) together with the United States, and most of the lands in the British Commonwealth, have used the English Common law as the basis of their legal systems.

2. Roman law.

The Roman Law has its beginnings in very ancient times and it was developed as the law of a city which ultimately became an Empire. It was the law evolved and accepted by a highly civilized society, and it was not only written but codified. In the rest of Europe law, such as it was, consisted mainly of long-established customs which the folk lawyers had tried, laboriously and clumsily, to raise into some semblance of a legal system, but with very limited success. When towards the end of the Middle Ages life began to expand and trade to develop, the economic needs thus experienced had to be dealt with, and speedily. Small wonder, therefore, that in many cases the lawyers of those days sought to solve their problem by accepting the Roman Civil Law as being ready-made and proved, rather than spend weary years trying to develop their own primitive laws to meet the needs of the times.

Professor Brierly, in his pamphlet on *English Law*, suggests, moreover, that in addition to the reasons already advanced there were also political motives, for "Roman Law exalted the idea of the State as against the individual and it therefore commended itself to the governing circles, ecclesiastical and lay, in the countries which received it."

According to Roman Law the Emperor was given absolute power and men were obliged to pay him divine honours. The desire of a prince had the force of law, and it has even been suggested that the tradition of the Roman Law, in its exaltation of the Emperor and the supremacy of the State, gave rise to totalitarianism in various European countries. Moreover, the head of the family—the paterfamilias—was given extraordinary powers over his family, his son being little better than a slave since his father could control him utterly, even to forcing him to marry—and somebody of his father's choice at that—or to remain single. In fact the institution of slavery was the basis of the whole system, and it was pagan.

3. The common law.

As a contrast to all this the English Common Law can claim to be a real English product. Its growth has extended continuously over a period of about 800 years, and during this long history there has been no great disruptive influence such as occurred in other parts of Europe.

In the days when the Common Law was being fashioned the larger part of the rural population of this country was by no means free, being serf or villein. "The ploughman, the cowherd, and their progeny were serfs attached to the soil and sold with the soil : and their pedigrees were carefully preserved." Nevertheless, the lawyers and Judges were ever directing their energies to develop the Common Law in a framework of freedom, "for," they said, "with freedom goes responsibility." A free man is responsible for his own acts, and

at Common Law every man is so answerable. Moreover, every man is presumed to be a good man and a friend at heart to his fellow men. He has every right to hold speech and intercourse with his fellow man and to trade with him fairly and honestly. Of great importance, too, the Common Law has a great respect for family life, and we are all proud of the principle laid down by the Common Law and expressed so well in the old dictum "the house of Everyman is to him as his castle and fortress, as well for his defence against injury as for his repose." The men who laboured all those many years ago strove to produce a system of law suited for the life of a free community and based on Christian principles. The whole conception was very well summarized in a broadcast talk some time ago :

"The aim and achievement of the Common Law was to raise Everyman to the status and dignity of freedom ; to build a society of free men and women, nourished by the institution of Christian marriage, and living in the fellowship of a free community. The first clause of Magna Carta, which guarantees the freedom of the Church in England, illustrates a concept of human personality and spiritual freedom unknown to the ancient world. What in effect it did was to put the moral and spiritual life of men and women beyond the reach of the political officers of state."

4. The legal fabric.

But why Common Law ? To answer this question we must go back practically 800 years to the time before there was any law which applied to the country as a whole. In those days the Courts were local bodies administered by the feudal lord or operating in the shires or hundreds or boroughs and administering, often in a rough and ready way, the law which custom had handed down in that locality.

In the middle of the twelfth century, however, Henry II sent his own judges from Westminster round the country to administer the King's Justice. They were supposed to apply, as far as possible, the laws existing in the places they visited and, in course of time, these Judges produced from all those differing laws and customs one law "common" to the whole country.

Hence the term "Common Law." It is interesting, too, that the modern assize has descended directly from those ancient days, and to-day the King's Judges, acting in his name, tour the country regularly administering the law, some of which has been handed down from their legal ancestors nearly eight centuries ago.

5. Equity.

In course of time the Common Law became a very rigid thing, so that, if the right which a man wished to assert, or the grievance which he wanted redressed, could be fitted exactly into one of the various actions known to the Common Law, he could proceed ;

otherwise he had the greatest difficulty in bringing his case before the Court. The reasons for this rigidity were various, some of them highly technical. One of the main reasons was the establishment of precedents ; that is to say, from very early days it was the practice for Judges, having come to a decision on a certain set of facts, to be bound to come to a similar decision on similar facts thereafter. While Judges could distinguish between different sets of facts they could not invent new law for new facts. Therefore, clarity was achieved at the expense of flexibility. Men became dissatisfied with this state of affairs. They felt they were not getting justice.

Now the King has always been regarded as the fountain of justice, and men appealed to the King direct to grant them the redress which his Courts could not grant. The King, not being a skilled lawyer, usually referred these petitions to his chief secretary, who had the title of Chancellor. This officer was not only learned, but also a churchman, and it was, therefore, proper for him to see that no injustice was done in the King's name. While the Chancellor could not direct the Common Law Courts to do his bidding he could impose his own penalties for unconscionable conduct upon anyone appearing before him. Very slowly there grew up side by side with, but quite separate from, the Common Law, a body of law about the precedents of fair dealing and honesty established by the Chancellor, and this body of law became known as Equity. Later still the Chancellor became a Judge, and his Court became known as the Court of Chancery. Equity established the law of trusts, both charitable and private, and amongst other things, although at a later date, allowed a married woman to enjoy her own property. For centuries the Common Law and Equity were separate, and much trouble and loss of time were caused thereby, but towards the end of the last century the Court of King's Bench (Common Law) and Chancery (Equity) were merged into the High Court of Justice. Thereafter both systems were administered by all the Judges, and all remedies, both legal (i.e. of the Common Law) and equitable, were available to all litigants. For the sake of convenience, even at the present day, the King's Bench Division of the High Court deals with questions arising more directly from the Common Law and the Chancery Division with those primarily based on equitable principles or, more briefly, Equity.

6. Statute law.

The third limb of our English Law is Statute Law, which consists of, of course, laws enacted by Parliament or by some lesser body to whom Parliament has delegated law-making powers ; examples of these delegated laws are Orders in Council, Statutory Instruments, Bye-laws and the like.

Statute Law is supreme, that is to say it overrides and can change the Common Law and Equity. Most of our laws these days are statutory and every year Parliament passes an ever-increasing

number of statutes. Many of them relate to raising and spending money, e.g. the annual Finance Act, popularly known as the Budget, and many more matters of administration and social service, e.g. the Acts dealing with nationalization, health services and the like.

It would be interesting if a number of the group could find out and explain how law is made, i.e. the steps that have to be taken between the first reading of the bill and the giving of the Royal Assent.

7. The law's administration.

Not only is the English Law unique in its content and development, but it is peculiar in the method of its administration. In most continental systems the young lawyer at the start of his career chooses between private practice and the service of the State. If he enters state service he may find himself serving at one time as a judge, and at another as an official in the Ministry of Justice, or again, in some legal office of which there is no parallel in our English system.

Our English way is very different. There is no Ministry of Justice, the functions of a Minister of Justice being divided between certain Cabinet Ministers, namely, the Home Secretary and the Lord Chancellor. Another interesting feature is the large part taken in the administration of Criminal Justice by lay magistrates, who are not required to be lawyers and receive no salary. In 1938 (the latest year for which figures are available), of 787,482 people found guilty of offences of all kinds, 98·9 per cent. were dealt with by the magistrates. Not only do magistrates act as judges, but many of them visit the prisons and they can keep track of offenders placed on probation. A few of our great cities have stipendiary magistrates, but they are the exceptions. The lay magistrates are doing a grand piece of voluntary service in the life of this democratic community. Our Judges are appointed from amongst the men of high standing practising as barristers at the Bar of the Courts. It is an honour to be appointed a Judge, and the high degree of public confidence they enjoy is in no small measure due to the fact that they are independent of the State as such. The administration of the law must be absolutely independent of everything except the law, and it must be impartial—"the old laborious but necessary business of settling two men's disputes by the judgment of a third man trying to be fair; at bottom it is as simple as that."

The independence of the Judges is cardinal. Once Everyman loses faith in the Judges or thinks that justice is being tampered with, the whole fabric of society is threatened. The position is well summarized by Viscount Cecil of Chelwood:

"For my own part I believe that the independence of the Judges is by far the most important guarantee of the liberty of the subject in this country that can possibly be devised, and that the moment you allow, as in some foreign countries recently has been done, the Judges to be at the mercy of the political power, you are destroying the great guarantee of the freedom of the people of this country."

8. The jury system.

Trial by jury is a product of the Common Law. The original Jurors were men of the neighbourhood who were summoned to inform the King's judges of facts they knew from their own knowledge or by repute. It was only very slowly that this original function was altered to one whereby the jury was called upon to establish the facts as the result of evidence offered by witnesses. Nevertheless, the jury system has exercised a great influence on the English Law; it has, for instance, been responsible for our complicated rules of evidence. Judges, believing that jurors could not be relied upon to assess different grades of evidence, stipulated that they must have the best available. Many legal experts of the present time are opposed to the retention of juries on the grounds that they are not trained to follow legal arguments and complicated evidence and that they are often swayed by prejudice and emotion. On the other hand, champions of the jury system argue that particularly in criminal cases the system has great advantages, as the bias (if any) of the jury is likely to be in favour of the accused. What is your opinion?

9. A thought to ponder.

"You must not think too grandly about the ordinary civil or criminal law. It is not graven on stone tablets, nor have Acts of Parliament divine inspiration. Like a boring old friend, its great merit is that it is always there. Law is rather a humdrum affair keeping a little, but only just a little, below the level of the people whose law it is; that is, most people should behave rather better than the law requires them to."

III.—THE SPIRIT OF THE LAW.

Book references :

- Elements of Social Justice.* L. T. Hobhouse. (Allen & Unwin. 10s. 6d.)
Reason in Politics. K. B. Smellie. (Duckworth. 12s. 6d.)
The Modern State. R. M. MacIver. (Oxford University Press. 21s.)
Justice and Liberty. G. Lowes Dickinson. (Allen & Unwin. 6s.)

Bible reading : Matthew 5. 17-48

Hymns : 246, 248, 254.

1. Introduction.

The importance of this study will only be understood if two facts are appreciated. The first is the important position which the law occupies in the life of our community, and the second is that the law is not a dead static thing but something which is very much alive, in that it is altering day by day at a rate and to an extent not generally realized.

2. Civilization's backbone.

Do you agree on the important position which the law occupies in the life of the community? One eminent legal authority has likened the legal system of a civilized country to a backbone. He says that as, in the case of an individual, it is the backbone which enables him to stand upright, so it is the ordered structure of the law which has enabled society to attain its highest forms. This is a big claim and it would well repay us to examine it. What, for instance, do you think would happen if on waking up to-morrow morning you found that the law no longer counted for anything, and that everybody was free to do as he or she liked? There would be no legal crimes, since there would be no law to break; no police force to protect the weak from the unscrupulous strong, no rules of the road, no price control, no wages control, no taxation and no social services. Many other examples will occur to you. Do you think that Society would break down or do you think there is inborn in everyone a sense of natural justice which would assert itself and enable life to proceed much as before?

3. The law—active or static.

The Law of the Medes and Persians was said never to change. It was unalterable and fixed. That cannot be said of the law of this country at the present time. Ever since the early part of the present century our legislators have increased the pace of law-making. Each succeeding year sees a great number of laws entered on the Statute Book; for instance, in 1946 it was seventy-two and in 1947 sixty-eight, and so pressed are our law-makers at the present time that, in order to pass into law all the measures which they consider necessary, the time which was formerly given to a private Member of Parliament to introduce a bill of his own has been taken by the Government of the day. Even with that extra time it is possible to get all the bills passed only by adopting certain Parliamentary devices to restrict discussion, and by extending the length of each session. Think of some of the measures which have become law within very recent times. For instance, there is the Town and Country Planning Act, 1947, with its sweeping provisions for controlling development of land and for making the profit arising from such development payable to the state, and not to the person undertaking the development, as previously. Then there are the various Acts nationalizing the basic industries and Acts dealing with national health services and education, as well as further Acts dealing with National Defence, the redistribution of Parliamentary Seats, the Constitutional development of India and Burma. Consider the profound effect each will have on the lives of us all. So great is the output of new laws at the present time that it is almost impossible to keep up with them, and the best-intentioned people sometimes find they have unwittingly broken the law.

4. The aim and purpose of law.

If, then, we are satisfied that the law fulfils a vital function in maintaining the social structure, it should not be tampered with or altered "lightly, wantonly or ill-advisedly." What then are, or should be, the great enduring principles behind the law which should decide whether a law is good or bad, whether it should remain, be repealed, or be amended, and under what circumstances the scope of the law should be extended? Consider the following points :

(a) Justice.

The foremost aim of the law must be the attainment of justice. From earliest times enlightened men have laid it down as of the greatest importance that justice must be one of the mainsprings of any legal system. Justinian, the Roman lawyer, and one of the greatest law-givers the world has known, wrote at the beginning of his famous Institutes : "Justice is the constant and perpetual will to give every man his due" ; and Edmund Burke, many hundreds of years later, defined it in no less noble words as "the great standing policy of civil society." How would you define "Justice" ? Let us start with a concrete example. We speak of a just man. What characteristics would you expect a man to have to earn the description "just" ? Would you say he was one who was impartial, willing at all times to consider all reasonable claims, who would not allow personal bias to enter into his judgment, and who would use his powers in the way that his knowledge and experience had taught him was right ?

Applying a similar test to law, would you say that as a first essential every law should be impartial in the sense that it seeks to serve the common good, not at the expense of any section of the community, but with due regard for all by the most effective means that can be devised ? What further tests would you apply to decide whether a law was fair and just ? Consider the following quotation :

"Law as framed and administered by fallible human beings must always fall short of the ideal standard of justice, but the more law approximates to justice, as justice is for the time being conceived, the more gladly and readily will it be obeyed."—LORD MACMILLAN.

(b) Liberty.

Of equal importance with justice is liberty. What can be more unjust than to deprive a man of his liberty without good and proper cause ? To appreciate the importance of liberty, ask yourself the question, "What is the real purpose for which the community exists ?" Up to the present time the best opinion has held that the object of the community has been to develop the personality of the individual, and there can be no development with coercion. The test of a good law, judged from this standpoint, has been the extent to which it achieves its object by securing general acceptance by

its reasonableness rather than by coercion, since there can be no growth of individuality when unity in the community is maintained only by keeping down rivals by force. Do you agree with this? On the other hand, while it is proper for the individual to have his rights and liberty protected, he is, nevertheless, a member of a community which has its rights also. When there is a difference of opinion between the community and the individual, has the community the right to coerce the individual (or minority)?

Liberty must not be thought of in any narrow sense. There is physical liberty and there is liberty of the spirit. What safeguards (if any) do you consider are required to protect our right to think and to believe and to say what we deem right, subject only to the recognition of the same freedom on the part of others?

(c) **Negative or positive law.**

An outstanding feature of modern laws is that they are positive rather than negative. This difference is significant and demands our understanding. A good example of negative law can be found in the Ten Commandments, "Thou shalt not steal," "Thou shalt not bear false witness . . ." and so on. In early times that was the general pattern of the law; injunctions *not* to do certain things. Negative law is concerned mainly to see that the individual is protected from interference, so that he shall be free to follow what activities he chooses—provided, of course, that they are not unlawful. The law, as it were, formed a framework within which the life of the community was free to develop; it gave form and stability to what would otherwise have been chaos and strife. It did not seek to mould the life of the community or to direct the activities of its members, but sought rather to check excess and keep one and all in due bounds.

The trend of modern legislation is all the other way. It is not negative; it is positive—it directs that this, that, and the other shall be done; it compels young men to serve for a period in the armed Forces, and, if necessary, it says where a man shall work; it decides where factories may be built and where they may not be built, and requires the establishment of Industrial Councils for the organization of industry. It fixes the price of a thousand and one commodities, the nature and extent of the educational facilities for the young and the health services for the sick. These are but a few examples: can you supply further ones? Positive law is concerned to direct the activities of the individual for him.

Consider the following extract from a recent book by a Member of Parliament:

"Housewives as a whole cannot be trusted to buy all the right things, where nutrition and health are concerned. The housewife herself would not trust a child of four to select the week's purchases. For in the case of nutrition or health the gentleman in Whitehall really does know better what is good for people than the people themselves."

Do you agree with this opinion? Do you think, moreover, that it is better for the members of a community to live within a framework of negative laws, and progress, perhaps slowly, towards a better standard of life through learning by mistakes, or to be in the hands of experts who make positive laws and ensure that the community moves forward in step with scientific discovery and the most advanced social theory?

(d) The citizen and the state.

Still considering the great guiding principles behind the law—which should come first in importance, the citizen or the state? The natural thing will be to say “the citizen,” but the state is something which has permanence and, by reason of that fact, it can carry out long-term policies and will take a longer point of view than an individual. In the present-day world there is much evidence that the state is regarded as important and the citizen, as an individual, as relatively unimportant. Do you agree with this? It is a question which cannot be lightly dismissed. If you decide that the state is more important, then the principle behind the law will be the preservation and strengthening of the state at the expense of the individual, if need be. If you decide that the citizen is more important, then the guiding principle will be that the state in its laws must never coerce the individual, but by example seek to encourage response; it must use reason and not force.

5. Delegated authority.

In recent years a system has grown up whereby Acts of Parliament are in the main concerned with principles. Details are left to be worked out by Government officials and published in the form of Statutory Instruments which have the force of law. The Town and Country Planning Act, 1947, provides a good example. This Act establishes the principle that, in future, if land is developed, i.e. buildings are erected on it, or existing buildings are extended or improved, the consent of the State must be obtained and certain moneys must be paid to it before the work can be started. The Act then provides that it is for the Minister to make regulations (Statutory Instruments) saying just what buildings or alterations require consent, and what must be paid when consent is given. These are important details and they can be altered from time to time without coming before Parliament for debate, so that virtually a certain amount of law-making is delegated to officials. The supporters of the scheme argue that it enables Acts of Parliament to be more flexible and more up to date, and saves the time of Parliament in avoiding the discussion of detail. The opposers of the idea claim that it is creating bureaucratic government. What is your view—is it a good thing, or a bad thing?

6. Human laws and eternal laws.

In considering the questions raised in this study it would be well to keep in mind the thoughts in the following quotations :

"The spiritual nature of man is stronger than codes or constitutions. No Government can endure which does not recognize that for its foundation and no legislation last which does not flow from this fountain."—DISRAELI.

"Our human laws are but copies, more or less imperfect, of the eternal laws so far as we can read them, and either succeed and promote our welfare or fail and bring confusion and disorder, according as the legislators' insight has detected the true principle or has been distorted by ignorance or selfishness."—FROUDE.

(d) ENGLISH MUSIC.

I.—ELGAR : A CHARACTER STUDY.

NOTES BY IDA BOHLMANN.

Bible readings : Philippians 4. 4-8. ; Isaiah 32. 2-3.

Let us praise and thank God in all gladness and humility for all great and simple joys.

For the gift of wonder and the joy of discovery ; for the everlasting freshness of experience ; for the newness of life each day as we grow older ;

For children and the joy of innocency, for all the sanctities of family-life and for all that our friendships bring to us ;

For the gift of humour and gaiety of heart, and for all pure comedy and laughter ;

For singers and musicians ; for poets and craftsmen, for all who work in form and colour to increase the joy and beauty of life ;

For the gifts of science and invention, and for the recreation brought to our homes by books and pictures, and by the wireless ;

For the image of Christ in ordinary people, their forbearance and generosity, their good temper, their courage and kindness ;

We thank Thee, O our Father.

(*Acts of Devotion.*)

Book references :

Sir Edward Elgar. Thomas F. Dunhill. (Blackie & Son. 5s.)

Elgar, His Life and Works. Basil Maine. (2 vols.) (Bell.)

Elgar. W. H. Reed. (Dent. 7s. 6d.)

Elgar. W. McNaught. (Novello. 9d.)

Sir Edward Elgar. What do we think of, when we hear the name? Probably it suggests the musician-laureate, the composer of rousing marches and patriotic songs as well as of rather sentimental airs. To many Elgar stands for all that we mean by pomp and circumstance—soldiers on parade, cheering crowds and waving

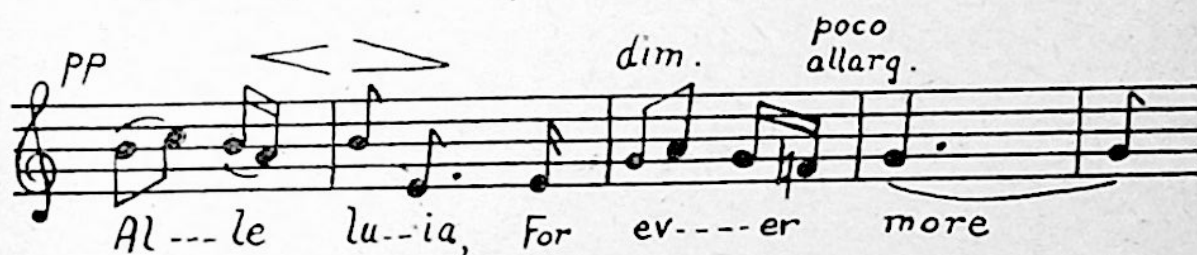
flags, and without further ado they label the composer as jingoistic, commonplace and even at times vulgar.

The approach.

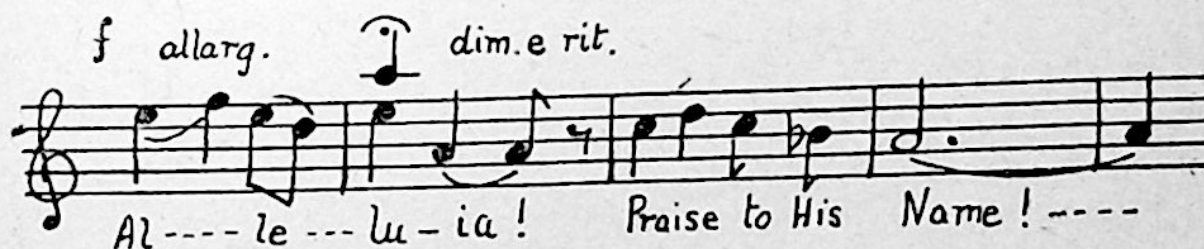
To many of us it must have been given suddenly to discover the real person—or at least a different person—shining through what for long years we had taken for granted as being the *whole* of a man or woman of our acquaintance. Such a discovery may be at least as thrilling as the recognition of unique value on first contact.

At this point it is not possible to avoid reference to a personal experience. The occasion was the first hearing (on gramophone records) of "The Dream of Gerontius," while at the same time carefully following the score. A friend had given a preliminary word of guidance. Gerontius must be thought of as an ordinary man, even a worldly man, not a saint or visionary. He was a Christian, however, and the faithful son of his Church.

The attentive listener is drawn irresistably into the spirit of the work and is soon gripped by the authenticity of the experience here imaginatively recorded. It is nothing less than the universal predicament of the human soul brought face to face with perfection and wholeness and, in that same moment, inevitably, judged. At this first hearing one magical instant stood out before all else. The soul of Gerontius has passed through death, realizing only that he "went to sleep" and on waking was aware of an envioning "heart-subduing melody." It is the infinitely tender song of the angel, whose task it had been to guide this "child of earth" through life to what lies beyond. In these muted, almost tired, Alleluias, there is as yet no exuberance; rather do they seem tinged with the memory of long toil and conflict and endless patience.



The joy of heaven over the "dearly ransomed soul" is given full expression later in the work, where the same phrase is made to ring out with a burst of triumphant gladness.



To other lovers of Elgar's music the first insight into the composer's personality has come through his best-known and best-loved work, the Enigma variations. Others again have been won by the highly original "Introduction and Allegro for Strings" with its haunting quasi-Welsh tune as a second subject. The variety of his work indicates that Elgar's was a complex character, not to be judged by one work alone or even by an exhaustive knowledge of all his works.

The background.

Very briefly the attitude of English people towards serious music during Elgar's early years may be stated in the following terms. Wagner had "won recognition," Brahms was "listened to with respect," while it was beginning to be felt that music of some consequence was being created in Russia. But these composers were foreigners. Entirely other standards were current in appraising English music. Sullivan was in the ascendant. He was supremely English, a master of light opera, who appealed to a public entirely content to accept this art form as the typically British contribution to music.

There were, of course, serious composers of note, Hubert Parry and Charles Villiers Stanford foremost among them. They were, however, a little behind their contemporaries abroad in modernity of style and inferior to them in inspiration. Both were burdened by exacting administrative and teaching posts, which militated against the free flowering of their gifts. They have left works of enduring value, yet they never gripped the imagination of the people, for the majority of whom they remain mere names.

Beginnings.

Such was the musical climate into which Edward Elgar was born on June 2nd, 1857, at Broadheath, near Worcester. He was the fifth of seven children, and began to learn music and pick up the rudiments of piano and violin at an early age. He was in daily contact with musical instruments, their buyers and users in his father's music shop, and while still at school deputized for his father, who was organist of St. George's Roman Catholic Church. At sixteen he was playing in the orchestra of the Glee Club. On leaving school at fifteen he worked for a year in a solicitor's office, found it uncongenial and decided upon a musical career.

The will and the way.

His development was unspectacular. In a large family it was not possible to single out one member for special education and training. The impression left by a study of the early life of Elgar is of a retiring but endlessly observant and receptive boy, storing up the impressions which he was in later years to give back creatively elaborated and enriched. Although always a keen lover of the

countryside and of animals, he cared little for games and sport, and had few companions of his own age. His chief teachers appear to have been his curiosity and his solid, practical experience as organist, conductor of the local orchestra, bandmaster at the Worcester County Lunatic Asylum, and teacher of the violin. His curiosity led him to learn to play not only the piano, violin and viola, but also the bassoon and double bass. In short, he "picked up" music wherever he went; it was, as he said, everywhere "in the air." He took hold of it with both hands; steadfast work and patient waiting did the rest. Listening now to the glowing richness and highly individual subtlety of Elgar's orchestral music we cannot but feel that his unacademic, experimental beginnings were the best possible training-ground to bring his powers to maturity, however late. Yet Elgar himself never ceased to regret the lack of more orthodox instruction, and was entirely free from the pride of the self-taught.

Attainment.

At the age of thirty-two he married Caroline Alice Roberts, who had come to him as a pupil three years earlier. Elgar now had a companion who shared with understanding his struggles and disappointments and also the joy of his slowly unfolding genius and final fame—for at the time of his marriage he was still entirely unknown outside Worcester. An attempt to begin a career in London was unsuccessful, and a year or two later Elgar settled down with his wife in Malvern, where he lived for many years, devoting himself more seriously than ever to composition. His first real success came at the age of forty-two, with the production of the *Enigma Variations*, which lifted him at once to national and even European eminence. A year later "*The Dream of Gerontius*" was produced at the Birmingham Festival, and in the same year the honorary degree of Mus.Doc. was conferred on the composer by the University of Cambridge. In rapid succession now appeared the vivid "*Cockaigne*" overture, a new oratorio, "*The Apostles*," and the delightful "*Introduction and Allegro for Strings*." Work upon work followed in rich and astonishing variety, among them cantatas, oratorios, orchestral suites, violin and 'cello concertos, two symphonies and the *Symphonic Study*, "*Falstaff*." A number of patriotic compositions were inspired by the World War, 1914-18. At the age of seventy-six Elgar had conceived the outline for a third symphony; but the moment he was prepared to work upon it he was stricken down by a fatal illness and died at Worcester the following year.

The enigma.

Basil Maine, who is accounted the greatest authority on Elgar, uses the composer's own image when he says that "he had heard his symphony only in the air around him, and had seized it and lived

for many months in the experience of it, and was stricken at a time when he was about to communicate his experience to the world." During the last year of his life this last unfinished work was much on the composer's mind, making him restless and moody. Would this symphony, one wonders, have supplied the key to the enigma called Edward Elgar? Where have we the *real* Elgar? Was he the visionary and mystic of "Gerontius," the country squire with a zest for sensuous living whom we meet in "Falstaff," or was he the saddened idealist of the Second Symphony? For in all these works in such diverse characters does the composer reveal himself. Yet he seems to have been completely each one of these "soul-sides." Certainly he never outgrew the easy, appealing popular style which characterized his early work. Nor was he ever ashamed of it. It continued to co-exist with the later, mature style which emerged with the celebrated Variations. He enjoyed his popularity but maintained his modesty throughout. His many honours—his knighthood, the O.M., a baronetcy and the K.C.V.O. among them—he carried with dignity but with complete simplicity.

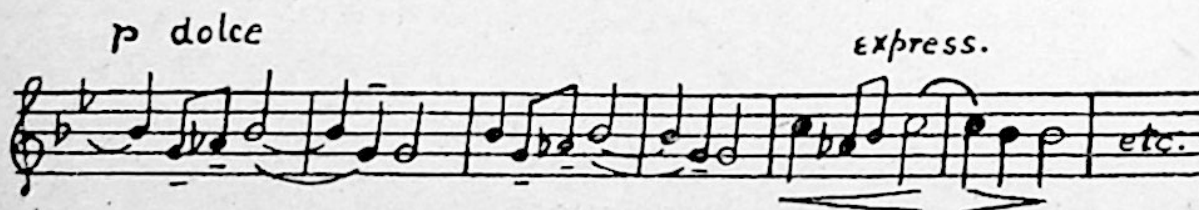
"Introduction and Allegro for Strings."

To conclude this Study, it is recommended that one of Elgar's shorter compositions should be heard. A good new recording of the "Introduction and Allegro" exists and the music is easy to follow, especially in Schools where it is possible for a pianist to play over the leading themes.

The work is scored for string orchestra and string quartet, and opens with a "grand crunching sound," leading to a phrase which is easily recognized when it reappears later.



The second subject was inspired by a group of Welsh people who were singing some distance away one day when Elgar was sitting on the Malvern hills. He noticed that the interval of a falling minor third seemed to predominate and jotted down this tune in his notebook:



The theme is introduced by the solo viola, passed on to the full quartet and then taken up by the full orchestra. Note its reappearance later in the work, *ff molto sostenuto*.

There is a certain puckish and wholly Elgarian quality about a third theme first heard played by the first violins of the orchestra :

Allegro.



From a fourth theme the composer develops an energetic fugue played first by the second violins, followed by the first violins, then by the 'cellos and double bass and finally by the violas.

Of the composition Basil Maine writes that it "is one of the highest peaks in the whole range of Elgar's music . . . If ever music could be said to be pure and simple, this is it."

The records :

H.M.V. C.3669 and 3670. Hallé Orchestra, conducted by John Barbirolli.

The score :

Published by Novello. (5s.)
Edition Eulenburg. (6s. 3d.)

II.—BENJAMIN BRITTEN.

NOTES BY ARNOLD C. LYNCH.

Suggested Bible reading : Psalm 100.

(Some Schools may prefer to treat this study as an opportunity for a gramophone concert, or for a short concert, followed by a general discussion. For this purpose the following recordings may be useful :

Soirées musicales. } Decca K873, 874.
Irish Reel.

Either *Seven Sonnets of Michelangelo*. H.M.V. B9302 and C3312.
or *Serenade for Tenor, Horn, and Strings*. Decca K1151-1153.

Excerpts from *Peter Grimes*. Decca K1702-1704, or Columbia DX1441, 1442.

Young Person's Guide to the Orchestra. Columbia DX1307, 1308, DXS1309.

Alternatively, a School might study in detail the *Serenade*, or the first of the records of it, and the latter part of these notes is intended

sudden and unprepared modulation from one key to another—a trick derived perhaps from Prokofiev—which accounts for the occasional feeling of oddness when a melody continues on its way for a few notes further than we thought likely.

Here are examples to use if you have the records (or the memories) available :

lightness—the Pastoral from the *Serenade* ;

heavy orchestration—the storm music from *Peter Grimes* ;

discord which does not obscure the harmonies—the Elegy from the *Serenade* ;

wittiness—the Tarantelle from *Soirées musicales*. (For a contrast with this, try the cruder humour of the Shostakovich *Concerto for Piano and Orchestra*, fourth movement, towards the end. Columbia DX1051.)

recovery of quiet dignity—incidental music for *This Way to the Tomb*, in which an unaccompanied choir follows some lively jazz from two pianos with drums.

key changes—the Hymn from the *Serenade* (e.g. the line “seated in thy silver chair.”) (Compare with Prokofiev : e.g. the end of the Peter theme in *Peter and the Wolf*—H.M.V. DB3900—or the end of the Gavotte in the *Classical Symphony*—H.M.V. DI857.)

3. A study of part of the “Serenade.”

The work is stated to have been written for Peter Pears and Dennis Brain, but the dedication is to Edward Sackville-West.

These notes are confined to the music of the first of the three records, containing the Prologue and two contrasted songs. Probably a close study of this part of the work will make the remainder very easy if you have the other records as well.

The score is an easy one to read ; but it is necessary to remember that the “horn in F” produces notes a fifth below those written (e.g. the first note, written as C, sounds as F) and that the special clef used for the viola part makes the middle line of the stave represent middle C. The following translations may help : *con sord.*, with mutes ; *senza sord.*, without mutes ; *arco*, with the bow ; *pizz.*, plucked ; *da lontano*, as if from far away ; *esultante*, exultantly.

The Prologue is to be played “on natural harmonics,” that is, using only the notes which can be obtained from the horn without using the keys which vary its effective length. Most of the notes produced in this way are recognizably more accurate in pitch (to practised listeners) ; the note written as B flat is quite distinctive, and does not really belong to the ordinary scale. As the horns of 150 years ago had no keys, they had to play “natural harmonics” always ; and this instruction is presumably an attempt to produce a “period” atmosphere.

The Pastoral is a setting of a poem whose words do not seem to be promising material. But notice how the "period" is caught and reflected. The paradox is that the musical technique which Britten uses for the purpose is entirely modern; the accompaniment is syncopated, and there are frequent changes of the rhythm from three to four or even five beats in the bar. Probably this feature would escape notice at the first hearing, for it is not forced on to the music but grows naturally from it.

The music is sensitive to every gradation of mood and meaning in the words of the poem. Try reading the words aloud. Few readers will vary their reading as effectively as Britten has done. Notice the subtle changes in the melody at "And now on benches all are sat" (beginning of second side of record); the general shape of the melody is the same as before, but with the alteration in the size of some of the intervals the mood becomes more restful.

Although at the end of the song the vocal part has found its way back to its original key, it does not end on the keynote, and the key has to be established by the instrumental accompaniment—the horn is playing an arpeggio of the chord on D flat.

The Nocturne immediately sets a more exciting atmosphere. (The name of "nocturne" might suggest something quiet and calm, but strictly speaking there is no reason why it should, and there are other exciting Nocturnes—for example, Debussy's *Fêtes*.) This may result, at least in part, from the syncopation of the vocal part. For the passage beginning "Blow, bugle, blow," the rhythm is left entirely to the discretion of the singer and horn-player; and the perfect sympathy between them in this recording must have given as much pleasure to the performers as it does to the listeners.

Notice the key-changes used to help the sudden changes of "atmosphere" for the different verses: both changes are made without any warning.

These two songs show the care that Britten takes in interpreting the meaning of the poems that he sets to music. It is an interesting point that a poet is content to leave the interpretation of his work to the reader, who may place his accents and his pauses where he wishes; but a composer, especially a modern composer, fixes the rhythm, the pauses, and the general level of loudness and softness. To some extent he must do so, for the music requires an accompaniment which must be played so as to fit into the same scheme as the soloist's interpretation. But there are still qualities left for the singer to provide—Pears makes his own personal contribution to the recorded performance. What are these qualities? And would it be better that poets should give a similarly close indication of how their poems are to be read?—would it still remain for the reader to add something of his own?

(e) THE ENGLISH HOUSE.

I.—EARLY STYLES.

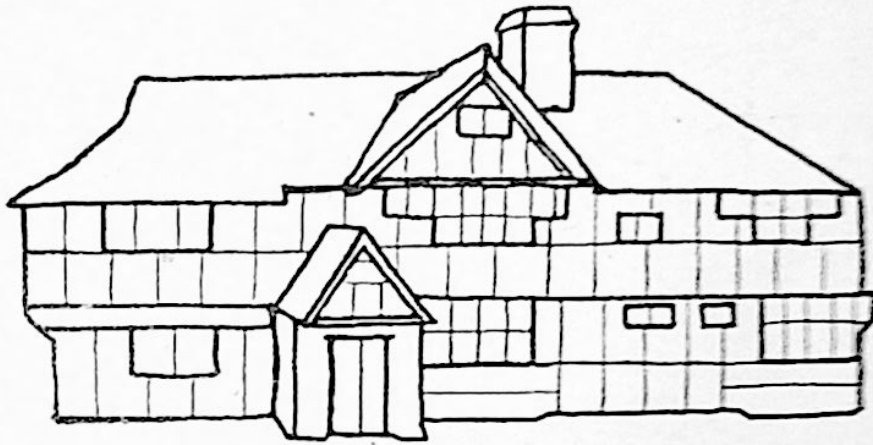
NOTES BY ERNEST F. CHAMPNESS.

Suggested Bible reading: 1 Kings 7. 1-12.

Suggested hymns: 3, 10, 404, 347.

Appreciate for yourselves.

The main aim of these two Studies is to encourage a better appreciation of the heritage of our domestic buildings. An examination of pictures of beautiful houses would help this. Better still



TUDOR.

would be to see such houses for yourselves. Two suggestions come to mind:

1. Why not have a House Exhibition at your Adult School? A collection of pictures, book illustrations, plans, and postcards of the English house might evoke considerable interest.
2. Further, why not organize an outing of your group to see some beautiful or otherwise interesting buildings in your neighbourhood?

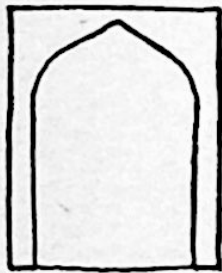
In Western Europe during the Middle Ages there was a great wave of most wonderful church and monastery building. A great variety of buildings of beauty and power were erected in England, which were a delight to the people of those days, and many of which remain as a delight to us. Less great were our domestic buildings, but they also were an expression of our artistic genius, and this and the following Study are being devoted to them in order that we may learn to appreciate them better.

Early times.

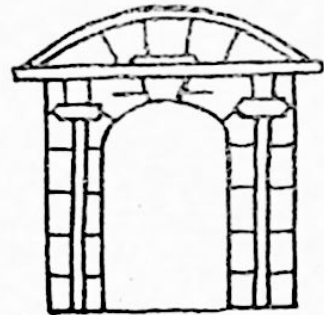
Before coming to our main theme, let us have just a look at early times. On the high land in many parts of the country the foundations of huts are to be found. These are what remain of the houses of the Ancient Britons. Again, many foundations have been discovered on which stood the villas of wealthy Romans, or Romanized Britons. These villas were richly decorated with mosaics and they possessed baths and a system of central-heating. A hundred years ago relatively few houses in England possessed such conveniences.

The castle.

In the Middle Ages the castle was erected by the Lord of the Manor or Baron to serve chiefly as his fort. To a lesser extent it was a home for his family and his retainers. More humble folk lived nearby in small wooden houses, often mere hovels, under



FLATTENED POINTED ARCH.
TUDOR.



QUEEN ANNE DOORWAY.
CLASSICAL.

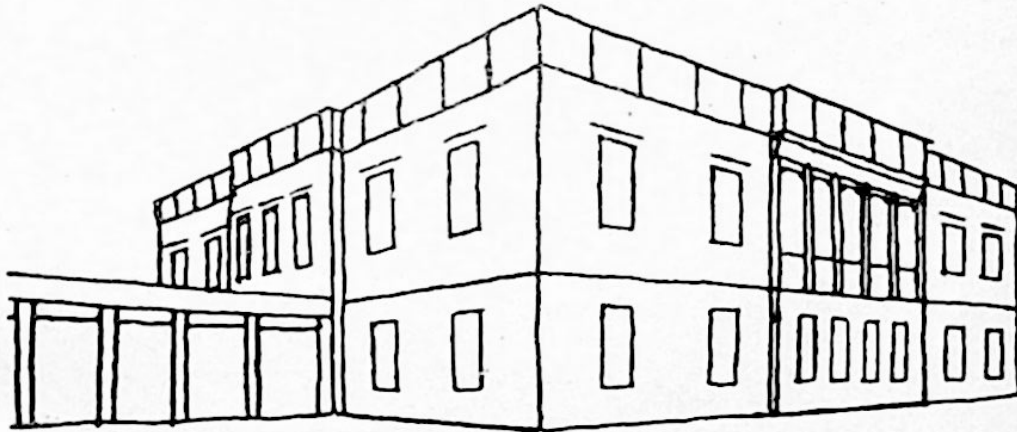
the protection of their lord. When fighting took place—which frequently happened—the houses around the castle were often burnt down, so few from those days survive for the purpose of our examination.

Protection was given to the castle by the selection of an easily defended site, and the castle was constructed with thick stone walls with narrow slits without glass covering for windows. The building was very imperfectly heated. The inmates of the castle lived a communal life, centring in the large hall which took up most of the keep. In the hall all had meals together, the lord and his family sitting on a higher level than the others. This room, if room it might be called, was also the sleeping chamber of most of the castle's many inhabitants. The lord and the members of his family generally slept in small recesses made in the thick walls of the keep.

The end of the Middle Ages.

Towards the end of the Middle Ages great changes took place. The power of the king became greatly increased, due largely to the

fact that so many of the rival noble families were killed off during the French Wars and the Wars of the Roses. This increase in royal (central) power made for an era of relatively peaceful internal conditions, while at the same time the increased use of cannon decreased the powers of defence by the feudal lords against the king's armies. The result was that questions of defence entered less into the design of large houses than formerly, while considerations of comfort, privacy, display and beauty become more important. At this period the wealth of the country was rapidly increasing, resulting from internal peace, better government, the export of cloth, the discovery of new lands and a widespread sense of adventure. This expansiveness co-existed with a great reduction in the building of new churches and abbeys. The Black Death in 1348 had reduced the population by about one-third; Protestant teaching placed less emphasis on the erection of beautiful churches than did that of the old religion; the Dissolution of the Monasteries increased the wealth



EARLY CLASSICAL.

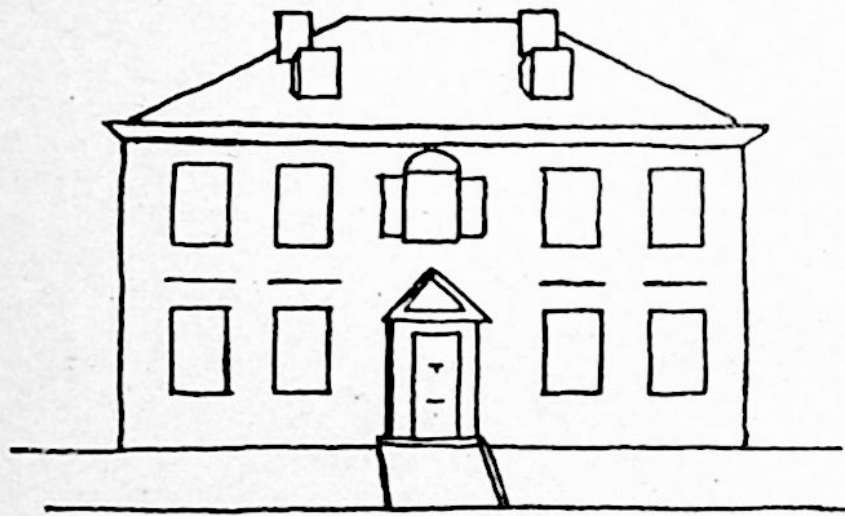
of a small but energetic section of the people and provided them with quarries of worked stone near at hand. In early Tudor times the whole mental climate changed and men's interests developed in a more practical and critical direction. The mantle of the church builders passed on to the house builders, while at the same time the strongly fortified castle became the weakly defended manor house.

The struggle of the Gothic and Classical styles.

Extensions of the changes already mentioned can be dated from 1485, when, as a result of the Battle of Bosworth Field, Henry VII ascended the English throne. The Gothic style was then reaching its final phase, which in this country is generally called Tudor. The London which Thomas More saw as he went to school in Threadneedle Street was a very beautiful city—though very insanitary—with houses, large and small, which in their design and ornamentation owed nothing to the revival of Classical

architecture which was just commencing on the continent. When Shakespeare wrote *As You Like It* large houses were being built in a mixed style, partly Gothic and partly Classical (Renaissance or Roman) which is sometimes described as Elizabethan Architecture. When blind Milton finished dictating *Paradise Lost*, houses were being built in the pure Classical style, drawing but little upon the earlier Gothic work.

It was a battle between the flattened pointed arch, gables, steep roofs, fanciful chimneys, an irregular sky-line and an unsymmetrical plan on the one hand ; and on the other, the round arch or square opening, cornices, pediments, porticoes and above all a regular sky-line and plan. Reference to the illustrations should make this clearer. Note the contrast between the unsymmetrical Tudor house and the balanced character of the two Classical houses.



LATE CLASSICAL.

Many readers will have visited Hampton Court Palace. There one can see side by side the two extremes in between which many of our most attractive English houses come. The portion of the Palace erected by Cardinal Wolsey is in the late Gothic or Tudor style, with only a few decorative features of Italian workmanship. Adjoining this is Sir Christopher Wren's work of about 160 years later, which is Classical with no Gothic influence. At Hampton Court both portions of the Palace possess great charm, but in completely different ways. The mixed style falling between these two periods often produced works of great fascination and beauty. It coincided with a time of great poetry and song, a period of intellectual re-awakening and overseas adventure.

In this struggle of the styles the Classical tendencies completely won in the end, giving rise in time to the Queen Anne, Georgian and Regency styles. How far do you consider such late Classical work beautiful?

II.—LATER DEVELOPMENTS.

Suggested Bible reading: Luke 6. 43-49.

Suggested hymns: 48, 13, 31, 138.

Important place of the large house.

The examples which have come down to us are much richer in the larger buildings—palaces, great mansions and manor houses—than in more humble abodes. Cottages and the smaller houses were more often built of wood and they were more subject to fire and decay than were the larger stone or brick piles. It must be kept in mind that though it may be claimed of many small houses and cottages that they date from the Middle Ages, in most cases it is only a small portion of the building to which the claim that it is pre-Tudor can properly apply. There has been much destruction, demolition, decay, extension and rebuilding as the centuries have rolled along.

The hall.

The castle was designed mainly for defence and not for comfort or privacy. The new building developments which followed the accession of Henry VII placed more emphasis on elegance and to an increasing extent on comfort, but privacy was not to come until later. From the castle the manor house took over the hall, but an ever more important place was given to it in the house's economy. The hall was the centre of the whole of the communal life of the house. So important did this one room become that a large house was often called "The Hall." Alterations in house planning and social practice came slowly. In course of time special rooms for the lord were built at one end of the hall, while at the other end rooms were provided for the domestic side of the house community. On the upper floor long passages were built, which were probably used for sleeping purposes, and then bedrooms came to be erected. For a long time these tended to be interconnecting. Later greater privacy was attained by the provision of separate entrances from the passage. The fate of the hall was in the end to decline until it became only the name for a small entrance room. Something of its old meaning has been preserved in the name Town Hall.

Modern developments.

A great increase in the population took place towards the end of the eighteenth century, and this tendency continued until the present time, but with some abatement. Also, there has been a shift of the population to new districts. These two factors combined have made the period of from, say, 1770, to the present time one of great house building activity; great in the number of houses built; great, to some extent at least, in the increase in the comfort

and privacy provided (it must be remembered that much of what is now slum or semi-slum property was not such when it was built) ; but not great from the point of view from which these Studies are mainly written. It is an artistic and social tragedy that when the need for a vast number of new houses came, and when with it came the wealth necessary for their erection, we lacked both an adequate style and a social purpose adequate to make our new or enlarged towns and suburbs places of beauty.

Recent developments have seen a general improvement in the design of our domestic buildings : the erection of large blocks of flats and, since the end of the last war, the erection of prefabricated houses constructed of steel or aluminium. This last phase may leave the future with some awkward social problems.

The loss of beauty in our modern houses may have much to do with our social unrest and frustrations, especially in the urban areas.

Our infinite variety.

Great Britain is a small country, but geologically it is very rich and varied. The facts of geology and geography are built into our houses. Though building materials were at times brought from considerable distances, the more general practice was to use local materials, so that the houses in a given area have tended to take forms determined by local conditions.

Our country provides numerous and very varied kinds of hard building stone. Much of the beauty of our English houses depends upon the rich colour of the stone used. The best example of this is, perhaps, the area supplied by the limestone of the Cotswolds. In a most wonderful way the warm colour of the houses tones with that of the countryside. But many other districts have their local building stone which greatly enriches the appearance of the houses, giving them their own special character. The clay areas have given us brick houses : the former extensive forests of oak have provided us with wooden houses, or houses with a framework of thick oak beams filled in with coloured plaster, brick or stone. Flint and chalk from the Downs have been used as building materials.

The climate has had a considerable influence on house architecture. In the North of England the houses are heavier in construction and colour than in the South, and they tend to have steeper pitched roofs to throw off the snow. In the North there are few Tudor houses.

Preservation of houses.

Some striking facts arise in connection with the preservation of our beautiful domestic buildings. The larger buildings are generally better preserved than the others. Naturally, those built of hard stone have lasted better than those built of wood, being less subject to fire—the great destroyer of houses. War has been an important

factor in house destruction, and although from 1485 onwards there has been little actual fighting in England—the Civil War excepted—semi-military conditions prevailed for a long time on the Scottish and Welsh borders, giving rise to much house destruction. Bombardment from the air has cost us many of our old houses, especially in the towns. Industrialization, also, has led to the demolition of much that should have been lovingly preserved. The Town Planning Authorities and the National Trust are now endeavouring to stop the worst ravages of the factory and mine developers and the builders of suburbias.

Suggested books :

- Growth of the English House.* J. Alfred Gotch. (B. T. Batsford. 12s. 6d.)
Our Building Inheritance. Walter H. Godfrey. (Faber & Faber. 7s. 6d.)
The Architecture of England. Frederick Gibberd. (The Architectural Press. 6s.)
A History of the English House. N. Lloyd. (The Architectural Press.) (From a library.)
 A Correspondence Course, entitled *A History of the Development of the English House and Home*, is conducted by Hillcroft College, Surbiton, Surrey.

(f) THE PRESS.

NOTES BY ERNEST SHIPP.

THE FREEDOM OF THE PRESS—I.

Books of reference :

- Press, Parliament and People.* Francis Williams. (Heinemann. 8s. 6d.)
The Press. Wickham Steed. (Penguin Special.) This pre-war book dates somewhat, but is still a mine of useful information.
The Daily Press. Wilson Harris. (Current Problems series.) (Cambridge University Press. 3s. 6d.)
The Press the Public Wants. Kingsley Martin. (Hogarth Press. 7s. 6d.)

Bible reading : 2 Corinthians 3.

Hymns : 350, 34.

Illustrative quotation :

“The newspaper is of necessity something of a monopoly, and its first duty is to shun the temptations of monopoly. Its primary office is the gathering of news. At the peril of its soul it must see that the supply is not tainted. Neither in what it gives nor in what it does not give, nor in the mode of its presentation, must the unclouded face of truth suffer wrong. Comment is free, facts are sacred.

Propaganda, so called, by this means, is hateful. The voice of opponents, no less than of friends, has a right to be heard. Comment is also justly subject to a self-imposed restraint. It is well to be frank ; it is even better to be fair."—C. P. SCOTT.

The morning newspaper comes through the letter-box or you casually buy your paper as you leave your job for home in the evening. Simple and familiar as these things are to us all, do we realize what they mean to us? Why do we "take" a newspaper? Habit? A wish to know the latest news? What is the cricket score? Or even to do the crossword puzzle? Our motives are probably mixed, but it would help us to get a clearer idea of what we expect from a newspaper if we faced up to our reasons for buying it.

Or take the title of these notes, "The Freedom of the Press." What does this phrase mean to you? It has been spoken of as one of the central problems of democracy. Does it mean that the Press (meaning by that the people who control it) can print what it likes? How does such freedom as it has—or such restraints—affect our lives?

For three hundred years in this country men have been fighting this battle of freedom of expression in the printed word. "Give me the liberty to know, to argue, and to utter freely, above all liberties," wrote Milton, at the time when the Presbyterian Parliament, the advocates of freedom, had in their turn imposed restrictive laws upon pamphleteering. In the century in which Milton penned these words a free expression of opinion might cost a daring editor his ears, in some cases his life. In the present century the first thing that the totalitarian regimes have clamped down upon has been the free press.

From whence do the threats to free expression come in this country? During the war years press censorship was necessarily strict. The Service Departments made demands that went beyond what the Defence Regulations required. The Censorship was a voluntary one, entered into by the Press Censorship and the Newspaper Committee, and a fair degree of mutual confidence was established. This censorship was for security reasons. Further than this it was laid down that a newspaper committed an offence if it published matter calculated to foment opposition to the war. Under this enactment *The Daily Worker* was suppressed in January, 1941, and in March, 1942, *The Daily Mirror* was threatened with suppression for publishing matter which was a criticism of the higher command.

During the war there came into existence the Ministry of Information, an organization whose duty it was to keep the public informed upon matters of importance, and with certain propaganda work. Since the war there is the similar Central Office of Information. Do you think that there is a danger in this official propaganda, that the Government of the day, by Press Conference, by

use of the radio and by the publication of White Papers with explanatory leaflets, can influence public opinion in such a way as to create a bias for any policy they pursue?

Press versus Government.

The Press in this country has always claimed the right to criticize the Government. Consider this statement from *The Times* in answer to a claim by the Lord Derby of the day that the Press must share the responsibilities of statesmanship. "To perform its duties with entire satisfaction and consequently with the utmost advantage, the Press can enter into no binding alliances with the statesmen of the day." "Newspapers should always be on their guard against attempts by Governments to influence them" is a recent statement. The right to criticize is one of the prime rights of a free press.

Telling the truth.

We may all agree that we desire a Press that shall publish the truth. But this is not as simple as black and white. There are fine shades of truth in the journalistic sense, and a point of view is bound to have an influence. Broad differences, however, can be recognized. The general moral judgment will appraise some things and condemn others. When a newspaper publishes a thing which it knows to be false, it is justly condemned.

This is not so likely as that subtle emphasis can be placed on one item of news whilst another is played down or ignored. Kennedy Jones, co-founder with Alfred Harmsworth of the *Daily Mail*, said, "Press opinion must reflect popular opinion." Does not this make it difficult for the unpopular cause to get a hearing amongst the high circulations? On the other hand it cannot be claimed that the Press has any great effect upon opinion in the social or political field. Elections have often been won against the tide of Press propaganda. Slogans have been used for years by the big circulations with very little effect.

Yet it would be idle to ignore mischievous tendencies. A great deal of news in modern times is sent to the Press by the various agencies, "The Press Association," "Reuters," and others. All the chief newspapers in the country subscribe to, and receive news items and other matter, features, stories, etc. from, the Press Association. These agencies therefore have a very great influence upon the Press. The same news item is sent out to all subscribers in the same phrasing. Consider the effect that this multiplication by millions—and in many papers—can have upon the public mind. Add to this the cumulative effect of the editorial comment upon important news of the combined "chains" and "groups" of newspapers throughout the country, and it will be seen how scares and dangerous states of mind can arise. At the same time the Agencies have of recent years been attracting a very responsible type of journalist

Sensationalism.

It is said that the immediate success of the halfpenny *Daily Mail* in 1896 was due to a sensational murder taking place at the time. War, sex, crime, sport, in that order, were given by Lord Northcliffe as the topics which sold a newspaper. And not only the topics themselves but the manner in which they are written up and their type presentation play an important part in this popularizing. The popular press—the press that counts circulations in millions—has made much of the headline feature. Yet remember, what is termed “punch” in news presentation has its place. Even the more staid papers to-day must be entertainingly written, and the “lay-out” of the page effective. A great change has taken place in these matters since our Victorian grandparents read stolidly through the massed columns of *The Times*. Lord Northcliffe laid it down that 300 words was the length of an article. Consider this from the aspect of what has been called “the grasshopper mind”—the mind that is unable to follow a sustained argument, or read to the end of a serious book.

Quality circulation.

What is meant by this? *The Times*, *The Manchester Guardian*, are instances of papers with circulations much lower than those of the popular press. These papers appeal to a more discriminating class. They are serious in tone, and lack something of the alacrity of the circulations that run into millions. The selection and display of news is quieter, and there is more thorough reporting of political, economic and international affairs. The advertising space of these papers is of relatively greater value on account of the class of people for whom they cater.

The question has been raised as to whether this type of paper is likely to be more widely subscribed to as a result of (a) the levelling process going on in the social world, (b) the raising of the intelligence standard of the people as a result of more widespread secondary education. The influence of *The Times* with a quarter of a million circulation is immensely greater than the *Daily Mail* that has twenty times the circulation.

The influence of the weekly Review is of great importance. Here of course there is opportunity for more carefully considered judgment on the part of the editor, whilst at the reader's end there is likely to be more leisurely perusal than is possible in the case of the hastily consumed “daily.” *The Spectator*, *The New Statesman*, are instances of weekly Reviews that have a well-deserved reputation for integrity.

Libel.

Among the restrictive influences on the Press is the law of libel. The obvious cases of libel are easily disposed of. But where does criticism end and libel begin? Are the laws of libel a deterrent

against just criticism? Wickham Steed, a former editor of *The Times*, states that the great majority of cases of alleged libel never get into the courts, but are settled by compensation outside. What of the unintentional libel, when a person becomes associated, or may so become, in the public mind, with an unhappy reference in the press? A case is on record where an aggrieved party claimed "compensation" from a journal for "moral damage" notwithstanding that the insertion of his name was a mistake in the first place, and an apology had been printed in large type. And according to the same writer, this kind of thing is not infrequent.

The journalist.

The temptation to the journalist to get a "scoop" at all costs is a very powerful one. "First with the news" is a great seller of newsprint. Recall the cases in which State matter which should have been held secret has found its way into the press columns.

What of the standards of journalism? When the *Daily Mail* first appeared, Lord Salisbury said that it was "written by office boys for office boys." To write for the office boy, however, so that he should understand and appreciate it, was just the purpose of the new journalism. Harmsworth set himself to understand the new reading public, and to anticipate its needs. As a consequence journalism has changed radically. Kennedy Jones was perfectly frank about it: "Our object," he said, "was purely commercial." The popular press became not a matter of journalism but a field of commerce. One of the results has been to change the status of the journalist. Newspapers are bought and sold as business propositions. The effect of this upon the journalist is that he finds himself transferred from one group of owners to another, these often with a quite different policy. Consider the effect of this upon the journalist's integrity and upon his economic position and the measure of insecurity introduced.

During the war and since, the newspaper has been very much restricted in size owing to paper shortage. This has meant less advertising space (so that the advertiser tends to court the press, not vice versa) severe curtailment of news (parliamentary news in many papers is very meagre, with a tendency to emphasize sensational events in the House of Commons rather than report a debate) a curtailment of feature articles, and the "leader" cut to a minimum.

The old journalism was a comparatively leisurely affair. To-day everything is timed to the minute. The train will be at the platform for the first editions. There is consequent intensity in the preparation of the news, with no time for reflection. Comment upon news is hastily prepared. Clear, firm judgment becomes impossible.

Internationally.

Here is an aspect of the subject which is of growing importance. Relationships between nations can be poisoned by untruthful or

distorted presentation. Do you think that an international standard of news presentation can be achieved? At the time these notes are being written a United Nations Conference is taking place at Geneva to consider the freedom of the world press and related matters, broadcasting, the shortage of newsprint, telecommunications, etc. Who is to control—governments, journalists, or newspaper proprietors? How can the ruthless state control of news be overcome?

What is your opinion of this statement made at the Conference? "Dictatorship of thinking, of expression and of publication may insure you for the moment, but it will weaken you steadily and in time it will damn you completely."

Questions for discussion:

Do we then get the Press that we deserve?

Do you think that the journalist's first duty is to his paper or to the public?

Will not a better Press—a more responsible Press—only come in answer to a public demand?

Will the higher standard of education—a greatly increased proportion of secondary education—have any effect in this?

Is there any hope through a wider system of adult education? Can your school help in raising the tone of the local press?

If it is true that the modern journalist is seeking to serve the public, how do you think that he in his turn can be helped? A Press Court, with a journalistic code of honour, has been suggested. Do you think this is practicable?

THE FREEDOM OF THE PRESS—II.

PRESS FINANCE.

Bible reading: Isaiah 40. 18-31.

Hymns: 232, 252.

The modern newspaper involves a very large capital outlay. In England this capital has been supplied by men, or by groups, who have made the Press the business of their lives. In some countries, notably France, men who have made large fortunes in other ventures obtain control of a newspaper by the power of the purse, and run it to further their economic or political interests. It must be borne in mind, however, that newspapers on the Continent rarely exceed 500,000 copies, whereas in this country and in the U.S.A. circulations which run into millions are the rule.

Does this heavy capitalization of the Press mean that money rules the roost in the matter of getting circulations and keeping them? In his day, Lord Northcliffe said that the founding of a

newspaper involved an outlay of £2,000,000. The figure would be much higher to-day. Lord Northcliffe (as Alfred Harmsworth) did not spend £100,000 in the founding of the *Daily Mail*, but its capital value in 1905, when it was taken over by Associated Newspapers Ltd., was more than £1,000,000. It is usually assumed that a newspaper must struggle on for years at a loss until it is established and becomes a paying concern. Again, the *Daily Mail* proves to be the exception, for it was a financial success from the very start. On the other hand £600,000 was spent upon the ill-fated *Tribune* in two years. It then ceased publication, but the opinion has been expressed that if it could have stayed the course for a little longer the corner to prosperity would have been turned.

Finance has always played a part in the founding and maintenance of a newspaper, but more than ever since the birth of the new journalism in the 1890's. The tendency has been to enlarge the scope of the newspaper upon the industrial side, to take within the range of an undertaking not only the production of the paper by the employment of journalists, but also the financing of the enormous printing presses necessary to large-scale production, the distribution (in part at least), the setting up of subsidiary companies such as paper mills, and even the establishment of forestry and lumbering interests.

The existence of these immense and far-flung concerns means that the modern newspaper becomes subject to a group of financiers rather than the legitimate work of the journalist. Consider the cases of

- (a) *The Manchester Guardian*, an independent newspaper, as it was, under the control of the late C. P. Scott, who was first of all a journalist.
- (b) *The Daily Mail* group as it was, controlled by Lord Northcliffe, who was undoubtedly a great journalist but who certainly made the big circulation a prime consideration.
- (c) Newspapers since Northcliffe, controlled by groups of financiers, who regard newspapers from the point of view of high finance.

This last attitude has led to the "chain" and "group" of newspapers, involving the association of a national daily with a Sunday paper, linked up with provincial groups.

Look at this as it affects (a) the journalist, who can be moved hither and thither at the dictates of financial interests; (b) the editor and leader writers, who must subscribe to a policy laid down; (c) the public, whose concern is, ideally, with the publication of truth rather than with the profit-making of the big proprietors.

The first purpose of a newspaper, as we saw in the first study, is with the publication of truth. The purpose of the financial corporation is to earn dividends. Do you feel that the pursuit of this second aim leads to a lowering of the standard? Consider in this respect the manner in which newspapers "play to the gallery" as we say, for the sake of the large circulation; the publication

of salacious detail in court cases ; the inclusion of undesirable, though popular, pieces of gossip ; details of prize fights ; and inclusion of such questionable subjects as astrology, etc.

At the same time remember that a newspaper can achieve a great deal by a discriminating judgment upon how much it is well to give the public what that public wants, and how much to lead it to desire something better. "Press opinion," said Kennedy Jones of the *Daily Mail*, "must reflect public opinion." Northcliffe's genius is said to have been that of anticipating public demand. Nevertheless, realize that if it is possible to raise the production of sweet peas (a *Daily Mail* claim) it is also possible to raise other things, not so desirable.

The power of the advertiser.

This is an aspect of Press finance that does not rule so much as formerly. In the restricted size of newspapers to-day, the advertiser is apt to plead for space, not grant his advertisements upon terms.

Before the war the advertiser was the mainstay of newspaper enterprise, and he still has a very great influence. To a certain extent the advertiser is valuable. Legitimate advertising conveys useful information about commodities, and the revenue from advertisements brings the price of the newspaper to a much lower level. "Advertisement revenue is the safeguard of a paper's independence." Examine this statement. Do you think that a newspaper, by accepting part of its revenue from advertisements, is thus kept free from other, perhaps more mischievous, influences? Yet the advertiser can make demands that conflict with public welfare. A London newspaper was advocating economy during the first war, when a big department store threatened to withdraw its advertisements if this policy were continued. Consider the way in which silence can be imposed by those to whose interests the publication of news or comment might prove inimical.

Goodwill.

This is a somewhat indeterminate factor in the value of a newspaper. By goodwill is meant the "standing" of a newspaper, the estimation in which it is held. Consider the case of *The Times*. This newspaper has become a national institution in terms of the respect in which it is held. It has a long history under a succession of famous editors. In 1908 it was acquired by Lord Northcliffe, in whose hands it remained until his death in 1922. Northcliffe introduced features designed to popularize the paper, brought its price down from the historic 3d. to 1d. (in 1914) and secured a circulation of 165,000 against the 40,000 when he began. Fluctuations in price during the years 1912-1922, and the Northcliffe policy, have been regarded by serious journalists as an unhappy interlude in the story of a great newspaper. The future of the paper

is now secured by a trust deed, highly responsible trustees having been appointed without whose consent no financial transaction in regard to the paper can take place. Wilson Harris says, "It can now make good an indisputable claim to be rated as the foremost newspaper in the world."

This case of *The Times* in the matter of "goodwill" could be paralleled by a few others—some provincial. It will be seen that it has nothing to do with circulation. It is a matter of prestige, of dependability.

The Press monopoly.

The trend of modern newspaper production is that the number of publications steadily decreases, and those that do survive are in the hands of a comparatively few people. In 1912 there were twelve morning papers and six evening papers in London. This has been reduced to nine and three. In the Provinces there were forty-five morning papers and eighty-eight evening. The reduction here is still greater—eighteen morning and sixty-five evening papers. Moreover, the great majority of these papers, London and Provincial, is controlled by groups of financiers. It is only here and there that there is an independent journal—and the tendency is for these latter to be squeezed out. The monopolist movement is not confined to Great Britain: in some respects it is greater in the United States.

Consider also the case of the local press, which was at one time a genuine expression of local opinion. The greater part of this local press is now in the hands of the combines.

Some remedies suggested.

"The possibility of the appearance of new papers is a very remote possibility indeed" (Wilson Harris). If this is so, then our hopes for a better press, which must also mean a more free press, must rest with the papers that exist at present. These can only be improved by an unmistakable public demand for improvement. Do you feel that the output of unbiased news by the B.B.C. might have an influence towards betterment?

What are the possibilities of a minority press? Consider in this connection the growth of the News Letter, which aims at impartial presentation, free from advertising influence.

How far does the remedy lie in the hands of the journalist? Journalism, we have seen, is losing ground in the matter of freedom of expression. Can the journalist, through his organizations, help in this—or do you feel that the journalist is too deeply concerned to "make a story"?

A suggestion has been made that a newspaper "code of honour" is needed. Is this possible, and how could it be brought about? Do you think that there is any possibility of a liaison between the responsible journalist and a discriminating public?

(g) CANALS.

NOTES BY WILL LAMB.

Bible readings : Isaiah 22. 8-12 ; Psalm 46.**Suggested hymns :** 156, 124, 49 (revised edition).**Introduction.**

The Industrial Revolution which belonged to the latter half of the eighteenth and the beginning of the nineteenth century completely altered the character of industry and also the daily life of the great masses of people. Before the advent of steam and, of course, of the railways, the chief problem was one of transport. England began to need coal in increasing quantities and it became necessary to find a cheaper method of moving it than in carts or panniers on mules ; so canals were constructed. The very process of building the canals caused a minor revolution in English life. The importation of labour from other parts of the country alone provided a new social problem. Quiet tracts of countryside became " hives of toiling men ".

" The cutting of all these canals was a great engineering undertaking, and was not carried out without blood and sweat. The navvies (or navigators, as the men working on the canals were called) invaded the countryside in such numbers that English village life, which had remained undisturbed for centuries, was completely disrupted. The wages offered also attracted so many agricultural labourers to the camps that a Bill had to be introduced in 1793 to prohibit work on the construction of canals during harvest time, lest there should be insufficient men available to gather the crops."—*English Rivers and Canals*.

I. The first canals.

The Romans no doubt built the first canal, Foss Dyke, at Lincoln, mainly for water supply, but later used for transport purposes. It is still in use. France had canals from the year 1609, but it was not until about 1760 that the first real effort was made to construct canals in England.

It can be said that the success of the Industrial Revolution depended upon the cheap transport of coal for the blast furnaces and household fuel, of clay for the potteries, of raw cotton in bulk for the Lancashire mills and of many other commodities necessary for the manufacture of goods in the many new factories which had sprung up in different parts of the country, especially in the Midlands and the North. Further, it was found necessary to provide cheaper facilities for the transport of the finished products.

There were no railways, and coal, for example, needed in Manchester and mined in Worsley, a village only seven miles away,

had to be brought in panniers (wicker baskets) by pack horses along muddy roads. Each horse carried about $2\frac{1}{2}$ cwt. The coal cost about fourpence per cwt. at the pit-head, and by the time it reached its destination the price was doubled.

The coal mines at Worsley were owned by the Duke of Bridgewater who had seen the advantages of the canal whilst travelling abroad. He at once decided to have one made for the conveyance of his coal. There were no steam dredgers or cranes to assist in the excavation and embankment. He employed a man named James Brindley, who had never been to school yet had a genius for engineering. After an Act of Parliament had been obtained the canal was commenced in 1759 and finished in 1761. It is said that the price of coal in Manchester was halved as a result.

2. Early development.

The success of the first canal was proved. A second was started by the Duke, who again employed Brindley as his engineer at a wage of 21s. per week. This second canal left the first near Trafford Moss and ran to the Mersey estuary at Runcorn. While this was under construction the Cheshire salt makers and the Staffordshire potters got an Act passed for a scheme to join the Mersey with the Trent. They induced the Duke to link his canal with theirs. It passed through Cheshire and finally joined the main river just above the junction with the Derwent. The canal was carried for about $1\frac{1}{2}$ miles through the heart of a hill at Harecastle and was finished in 1777, five years after the death of Brindley. It became known as the Grand Trunk Canal.

Arthur Young gives the following account of the primitive machinery used in the construction of the Harecastle tunnel.

"It is certainly an amazing work; about four hundred yards of it are finished. The method of working is sinking shafts like those of coal pits in a line over the course of the canal. Engines are then erected and the earth, rock, coal and all the substances that rise, drawn up by a horse which is kept regularly employed in drawing up the stuff as fast as the workmen dig it below, in hollowing out the cavern. It is walled, paved and arched as they finish. Other machines worked by wind and water are erected to draw up the water. By such noble undertakings is the present age peculiarly distinguished."

The further development of canal construction is an interesting story. It meant the great development of the Lancashire cotton industry, Wedgwoods' potteries, the salt mines of Nantwich and Northwich. Farming in Cheshire took a new lease of life.

It is impossible in these short notes to mention all the canal schemes, but it will give some idea of the tremendous growth of canal construction to record that between 1790 and 1794 no less than eighty-one Acts of Parliament were obtained for canal construction. Most of our existing canals had been made by the year

1800. All the rest, except the Manchester Ship Canal, were finished before 1830. This latter super artificial waterway, which links Manchester with the sea, is thirty-five miles long and cost nearly £20,000,000 to construct.

3. Canals to-day.

About the year 1838 the canal systems reached the height of their prosperity. Railways came into being and bitter competition probably benefited the community by lowering the cost of transport, for many canal companies no doubt had taken advantage of the monopoly they had hitherto held. Most of the canals were bought up by the railway companies and many were allowed to become derelict.

During the two world wars when sea-borne traffic became uncertain and railways were overloaded, the canals came into use with great speed. Many millions of tons were carried, and had it not been that so many canals had been allowed to fall into disuse our transport difficulties might have been less.

Although our waterways are far from obsolete they are suffering from lack of adequate maintenance, chiefly lack of dredging and repairs to locks.

The Grand Union Company owns a network of about 300 miles of canals. It operates nearly 400 vessels. It also owns the Regent's Canal Dock, London. The dock serves as a feeder to the canals. Cargoes from the continent are trans-shipped to barges at this point. Not long ago the Grand Union spent more than a million pounds in improvements to its main waterway from London to Birmingham.

4. The future of the canals.

In a memorandum issued by the "Inland Waterways Association," the arguments for and against the development of inland waterways in this country are set out. They are :

Against—

1. That water transport is both slow and uneconomic as compared with rail or road services.
2. That water transport has not been developed in this country as it has on the continent because the country traversed is more hilly and thus unsuited to canals, involving the use of many locks.
3. That the gauge of our canals is too small to be economic, and that the capital expenditure required to enlarge them sufficiently to meet modern needs would not be justified.

For—

1. It requires less horse-power to move one ton by water than by rail or road. It has in fact been estimated that, under average conditions in each case, a single horse which can move two tons on level road can move ten tons by rail or eighty tons by water.

2. Both capital and maintenance costs of a waterway are on an average 50 per cent. lower than rail, and maintenance cost is lower than road. There is little "wear and tear" of the actual track on a waterway. Maintenance is confined to locks and bridges, dredging, water supply, and the maintenance of banks against erosion and leakage.
3. Lower capital and maintenance costs of vehicles used, i.e. boats and barges as compared with locomotives and rolling stock or with heavy road vehicles.

The memorandum goes on to assert that in view of the shortage of coal, and the congestion of traffic on road and rail, greater use should be made of our inland waterway system. The expenditure required to restore the part of the system which has fortunately survived would be much lower than is generally supposed, and would yield a reasonable return if the waterways were administered by a national body upon a sound economic basis. It further suggests that a detailed survey and report should be made upon the inland waterway resources of this country and that the following points should be considered :

1. Commercial and pleasure traffic at present carried.
2. Potential commercial and pleasure traffic.
3. Whether the waterway is in good navigable condition, and if not, what steps would be necessary to make it so.
4. Whether the water supply is adequate to handle (a) existing, (b) potential traffic, and if not, what steps would be necessary to ensure adequate supply.
5. Whether potential traffic justifies constructional enlargement or improvement.
6. Whether wharfage and handling facilities are adequate, and if not, how they might be improved.
7. How, if the waterways were to be abandoned, the amenities, drainage, and water-supply problems of the area would be affected.

5. Canals for pleasure.

There has been a remarkable increase in pleasure-boating during the last twenty years, particularly on the Norfolk Broads and on many of our rivers. It is estimated that with comparatively little expenditure many of the canals which have fallen into disuse for commercial purposes could be made available for pleasure cruising, for many of them pass through rural areas of great beauty. In these days of "holidays with pay" would not the opening up of some of these derelict waterways relieve the present congestion at many of the more usual pleasure resorts?

6. Weir-men and their craft.

Our study would not be complete without taking a peep at the folk who navigate the craft on the canals. It is said that the

earliest canal boatman came from gypsy stock. The area across which the Bridgewater Canal was built was a regular gypsy encampment in the eighteenth century, and so it is likely that the Romany influence has permeated the industry through its history, although the "weirmen" of the present day would not agree that they have any connection with Romany tradition. There are, however, several points which show a similarity even to-day: the multi-coloured decoration and the highly-polished brass fittings of their craft, a quaint form of art quite naturally expressed, the love of the open-air and a nomadic disposition.

In *The British Countryside in Pictures*, Brian Vesey-Fitzgerald has this to say about "The Water Gypsy":

"There are few sights more picturesque than that of the canal boat with its string of barges making its slow and peaceful way along one of Britain's inland waterways. Very much of its own kind is canal life. Not only are the canal folk distinct, but their boats, gaily striped and with panels of landscape and flowers painted in bright colours and in quaint traditional style, are unique. Many families of canal folk still spend their whole lives afloat, and the women share the work equally with the men. Children attend the local schools wherever the barges tie up for loading or unloading. At important canal centres throughout the country special barge schools have been established for the young water gypsies. Very few of the older bargemen can read or write, but news is conveyed to them in the tow-path inns or by the lock-keepers. Horses may be seen plodding slowly along the tow-path and drawing a barge by means of a rope, although motor traction is steadily replacing this leisurely method. The canal boat is a floating home and travels often through beautiful country the length and breadth of England."

With regard to working conditions and rates of pay, these, on investigation, appear to be unsatisfactory. There was a time within living memory when men earned a comfortable livelihood sufficient to enable many of them to retire to a cottage on the canal bank in their old age. Many boatmen say that the position of the men to-day is worse than it has ever been in canal history. Wages are paid generally on a tonnage basis, the rates being determined by agreement between the producer, carrier and consumer. They are usually competitive and allowances are not always made for delay in loading or unloading or the inclemency of our English weather. By quick loading and discharge, trouble-free trips, and regular return loads, one boatman may earn good wages, while another, through no fault of his own, will suffer actual hardship. Apart from low wages, the boatmen and their families experience many difficulties with their food supply. Rationing adds an extra burden, and such things as orange juice for babies or extra milk for nursing mothers are often unobtainable. Ordinary food supplies are sometimes difficult to get, often causing considerable delay in transit.

In spite of all the disadvantages of their roving life the boatmen and their families are, as a class, happy and friendly, clean and industrious.

Points for consideration :

Schools in canal areas will be able to make a study of their own waterways and add local historical facts to these notes.

If there are no canals in your district, a study of your nearest river might be incorporated.

If you think canals have a future, then section 4 will provide material for consideration.

Book references :

Water Gypsies. A. P. Herbert. (Methuen. 6s.)

Narrow Boat. L. T. C. Rolt. (Eyre & Spottiswoode. 12s. 6d.)

Idle Women. Susan Woolfitt. (Benn Bros. 12s. 6d.)

English Rivers and Canals. Frank Eyre and Charles Hadfield. (Collins. 5s.)

Rivers and Canals. L. F. Vernon-Harcourt.

Inland Waterways of Great Britain. W. Eric Wilson. (Imray. 15s. 6d.)

Through England's Waterways. M. & A. Lloyd. (Imray. 10s. 6d.)

Escape to Adventure. Susan Woolfitt. (Benn Bros. 7s. 6d.)

(h) ENGLISH SCIENCE.

NOTES BY ARNOLD C. LYNCH.

Suggested Bible readings : Proverbs 3. 13-18 ; Ecclesiastes 1. 13-18.
(If you read either of these, read both.)

(The material in these notes is probably sufficient to form two weeks' studies in some schools. This depends on whether it is possible to treat sections 4, and 5 to 7, of the notes, or to provide a substitute for them.)

1. Scientific method.

Science may be defined as knowledge made systematic. It therefore requires, at least, a first stage of either observation or controlled experiment, and a second stage of classification. To be really satisfying to most people—or, at least, to most of those seriously involved in scientific work—there must be also a third stage, the development of a theory to explain the observed facts.

Some of these terms may need explanation. "Controlled experiment" differs from "observation" in that the observer is varying the conditions to find out what difference they make. Sometimes only one of these is possible, sometimes both. If you want to know which kinds of bird nest in marshy country, you must

observe them. If you want to find out which kinds of potato grow best in your garden, you must experiment with them. If you think that your cat is not afraid of dogs, you may observe its behaviour when there may be dogs about, or you may experiment by deliberately bringing a dog into the same room. The "classification" stage comes when, having noticed that swans have webbed feet and that ducks have webbed feet, we announce that all swimming birds have webbed feet. This stage is a process of generalization, and cannot be defended logically ; but it is too useful to be ruled out. The "theory" comes when we say that swimming birds' feet are webbed so that they can swim better. Notice that this theory, while explaining something to us, and probably helping us to remember the facts it is based on, leaves a great deal unexplained. (How did they get webbed feet ? Did they start to swim and then want webbed feet, or did they have webbed feet and therefore learn to swim ? Don't try to answer these questions, which are here merely to show how a "theory" may, and usually does, leave us still with much to discover.) It is an odd fact of human nature that we demand theories and yet are content with such inadequate attempts to cover our ignorance.

2. The possibility of varying outlooks.

The amount of emphasis placed on each of these three stages has varied greatly in different cultures. For example, in Greece, at the height of its civilization, it was thought undignified to carry out experiments ; the human reason could produce theories, and it was therefore unnecessary to resort to examination of natural processes and the reaching of general rules from them by logically unsound methods. On the other hand, in England in our own day there is a reaction against theory ; the term "practical man" is a compliment, and "theoriser" a reproach. The man who repairs your radio set probably does very little theorizing about what is wrong with it ; he tries various alterations, one after the other, until he finds the right one.

Hence, although we rightly speak of science as international, there may well be a national outlook on it. This outlook is likely to reflect the general culture and opinion of the nation. A nation's science may have an important influence on, and be in turn influenced by, its arts. (If you disagree with the last two sentences, there is no need to abandon these notes in despair ; the point is not essential to what follows. But read Waddington's *The Scientific Attitude*—a Penguin book.)

Science is not the only subject which can be international and yet distinctively national at the same time. Music and painting, for example, have this quality. Perhaps it seems more obvious that a national culture can make its own special contribution to the international heritage of music than to such a heritage of science ; but the two processes are equally possible. Neither in music nor

in science does this argument imply a forcing apart of the brotherhood of nations, or any attempt to emphasize differences of race ; it is merely the admission that differences of outlook and tradition exist, and that advantage can be gained from a right use of these differences.

3. The English method in science.

The English method in science is a blend of experiment and theory which, over the past two or three hundred years, has proved particularly effective in making progress. This is not to say that this particular blend will always be the best, but merely that it was right for the type of problem that has arisen during that period. It is not likely that the type of problem will, in the future, change suddenly, although it may change slowly. So it is likely that the technique derived by scientists from the English way of life still has much to offer to the world, in addition to its past achievements of which we may feel very proud.

Before discussing this blend in more detail, we will list three other techniques, each of which has produced its own triumphs, so that we have some idea of what the alternatives might be. There is a Continental, and particularly a German, love of theoretical work for its own sake ; a result reached theoretically is regarded—quite rightly—as a greater achievement than one guessed at by observation. But this may lead to arguments over what prove to be trifling details, and to an unwillingness to modify a belief when an inconvenient fact comes to light. In Russia also there is a tendency to theoretical work, except in the biological sciences ; this is perhaps due to lack of equipment for experimental work except where the immediate practical benefit can be foreseen. It is interesting that Russian physics lags behind that of Britain or America, but Russian biological work is in some respects the most advanced in the world. In America the present tendency is toward intensive experiment, with expensive equipment and large groups of workers ; the result may be roughly summarized as twice the progress at ten times the cost. This may be the right method for America, but in England, simply because we have a smaller population and therefore fewer scientists, we cannot afford it.

The English method involves patient and skilful observation or experiment—there is no substitute as a method of collecting the evidence—and then the fitting together of this evidence in various ways until the next step of the process is seen. The scientist may not know where his experiments will lead him, nor what kind of apparatus he will need to carry out the next-step-but-one in his search. The plan must form itself as it proceeds.

This may lead to curious philosophical positions ; for example, to belief in two incompatible theories at the same time. You may object that nobody will “ believe ” in two such theories. Substitute, if you wish, “ acting on ” two different theories ; but remember

that the only test of a scientist's belief in a theory is his readiness to act on it. Sometimes, of course, it is necessary to reject one of two such theories ; but sometimes it has proved very desirable to keep and use both of them, until, perhaps twenty years later, the theoretical position is made tidy once more. For example, there are two theories of the nature of light : one, that it consists of travelling particles ; the other, that it is a wave-motion in which nothing material moves steadily forward (the only movement is across the direction of transmission, as in the up-and-down movement in a wave on water). These two theories have been unified by a better understanding of the nature of a material particle ; but the result is so complicated that in practice one or other (or even both) of the older theories is used.

There may be a simple reason for the success of the English cultural tradition in tackling scientific problems of the nineteenth century. During that time the object of physics was to explain everything in the universe by means of mechanical models—an undoubtedly attractive way of appealing to the human intellect, which has unfortunately had to be abandoned, as far as atomic physics is concerned, within the last thirty or forty years. The other sciences followed suit. But at that time Britain led the world in engineering ; and therefore English physics had the ideal background for working towards its chosen goal.

4. The philosophical background.

Consider whether the opinions of such men as Locke and Hume are relevant to the course which English science has followed. They are known as the "English Empiricists" : and empiricism means the rejection of all knowledge other than that derived from experience and induction. ("Induction" here means generalization, from the particular to the general case.) It rejects arguments of the type that because there are seven wonders of the world and seven days in the week, therefore the number of planets must also be seven ; it says instead, "Go and count them." It also rejects any knowledge divinely revealed. It would have been an almost impossible viewpoint for a Catholic, and perhaps that is why the idea had not been seriously developed in earlier days. It may not be a welcome idea to many of us, but it provides the exact background required for much of the scientific work of the last few centuries.

It may be only a coincidence, but it is a fact, that an even earlier English philosopher—Roger Bacon, of the thirteenth century—had begun to move in the same direction. In pre-Reformation days, however, the position was difficult to maintain, and he found it necessary to produce many arguments which, to us, are unnecessary exercises in subtle reconciliation of fundamentally differing views. He made a permanent contribution to scientific progress, however, by advocating experiment as a means, not to be despised, of acquiring valid knowledge.

5. Some examples.

The remainder of these notes is devoted to examples of the type of work for which English scientists have become famous. These notes are not intended as biographies ; so that it will not be possible to enlarge on them except by finding a person with some technical knowledge to do it for you. The examples are drawn from chemistry and physics ; but good examples can be found in other branches of science.

6. Dalton's atomic theory.

John Dalton lived at a time when chemistry was in a state of upheaval. It is not at all easy nowadays to discover just what the chemists of that day believed in ; many technical terms have changed their meanings, so that we unconsciously alter the sense of their words even if we read the papers written at that time. But we know that the theory of the commonest of all chemical changes—burning—had been turned inside out a few years previously ; and we know that although many chemical changes could be produced at will, there was little systematic knowledge of the quantities of the various substances required or produced.

Between 1800 and 1810 Dalton put forward his Atomic Theory. The idea that a substance can be divided into "atoms", which are not divisible any further without losing the characteristics of that substance, was not new ; it had been suggested by the Greeks. Dalton's contribution to the theory was to express it more definitely, and to introduce the ideas of the sizes and weights of atoms in such a way that the theory could be checked by experiment. Put in modern terms, the important points of his theory are :

There is a limited number of different kinds of atoms. Every atom of the same kind is alike in size, weight, and chemical properties. Those of different kinds are of different size, weight, and chemical properties. All substances are built up of molecules which cannot be sub-divided without changing the properties of the substance. Each molecule consists of a small number of atoms, the numbers of atoms of different kinds being in simple ratios to each other. All the molecules of any one substance are therefore alike in size, weight, and numbers of atoms contained.

These principles offered a simple framework on which to build up explanations of various chemical changes, and encouraged quantitative (and therefore careful) experiments. In England, the theory was immediately accepted as true ; elsewhere, it was regarded as an ingenious guess, until the efforts of Berzelius, of Sweden, resulted in its acceptance. But whether it was thought true or merely a fantasy, it encouraged experiment ; and chemistry forged ahead rapidly, identifying the substances which could not

be chemically sub-divided and which therefore contained only one kind of atom, and determining the relative weights of the various kinds of atoms. It became possible to predict, in detail, the results of chemical changes. Unusual results could be recognized as such, and followed up to find the reasons for them. Hence it is generally agreed that modern chemistry is founded on Dalton's Atomic Theory.

But the theory was only a bold guess which was, as it turned out, ideally suited to the situation of chemistry at that time. For some years it could not be taken as "proved"; it ran into many difficulties from which other chemists rescued it. The discussion of the size of the atom proved quite fruitless, and resulted in some wrong guesses concerning the number of atoms combined together in certain molecules; this part of the theory was later abandoned altogether. In our day, nearly all the original statements are known to be untrue. If Dalton had known of some modern results, he might never have put forward his theory.

Yet the influence of his theory was enormous, and even to-day it is taught to every chemist and it lies behind nearly all the practice of modern chemistry. It is a useful approximation which enables us to obtain a correct result in the large majority of cases, where a more comprehensive theory would be too cumbersome to use. The whole truth would be so difficult to understand that we could not appreciate it.

7. Rutherford's work in atomic physics.

(For a fuller account of Lord Rutherford, see the 1945 Handbook.)

Ideas about the nature of atoms went through some startling changes in the early years of this century. Atoms were found after all to be divisible, and to be convertible from one substance to another. Lord Rutherford was the undisputed leader in this field of research for thirty years: this position was achieved by a blend of theoretical insight and experimental skill, and in spite of his refusal to take part in the more mathematical theorizings which were playing an increasing part in explaining the behaviour of atoms.

The object of physics had formerly (for example, in Kelvin's day) been to offer a mechanical model to help us to understand the processes of nature. This is now known to be impossible as far as atoms are concerned; matter on so small a scale behaves quite differently from large-scale bodies, so that no representations, by things large enough for us to see or handle, can tell the true story. Instead of such a model we are offered a set of mathematical equations which accurately describes the observed facts, but does nothing to make the atoms "real" to us. Even in such a situation, Rutherford maintained an independence of the mathematicians, and, outwardly at least, something of a contempt for them. He still

formed his pictures of what was occurring on a miniature scale ; and although the mathematicians were quite right in their statements that these pictures must be inaccurate, Rutherford usually obtained from them the answer which he needed, and was off on a fresh trail of experiment before the theoretical argument had been settled.

He obviously believed in the commonsense view of the reality of the atoms he worked with, even though the philosophers were leaving them with less and less material existence. He could afford to ignore the philosophers ; the atoms still had enough material properties for him to discover new facts about them.

His opponents (though perhaps that is too strong a word for those who disagreed with him) must often have thought that he was merely guessing. So, in a sense, he was ; but his consistent accuracy showed that there was no element of chance in his predictions. His knowledge of, and "feeling" for, atomic physics was serving him in the same way that a sudden inspiration serves an artist.

He believed in the use of simple home-made apparatus, and the legend spread that the equipment in his laboratory consisted chiefly of string and sealing-wax. This affectionate exaggeration had a firm substratum of truth. Much scientific apparatus can be very simple if the design of the experiment is right. So he was able to insist that his students should construct much of their apparatus for themselves ; then they would know something of its limitations, and would not be unduly afraid of taking it to pieces if necessary.

To some extent his methods have become out of date ; atomic physics has now come to need big and expensive apparatus ; the engineer must be called in to provide the enormous electric and magnetic forces with which the physicist now works. Rutherford's tradition may die out in atomic physics, but it will certainly inspire workers in other fields, for never was there a better matching of the experimental technique to the particular job in hand.

8. The place of guesses in science.

These examples may have suggested that science is a matter of guesswork. So it is ; but the guesses must be confirmed by patient experiment. Also it may appear to be an untidy subject, in which the full meaning of a theory is not apparent until some more half-developed theories are growing from it, and depending on it. This again is true ; but we have been looking at the work of pioneers, and the tidying-up comes later. The logical and systematic theories, with their well-reasoned proofs, in our text-books are the products of this later process. When a theory first appears it is unproven, and it may have to remain so for many years. It is no less useful on that account. Its value is that it can be a pioneer's inspiration, and the glory of English science is that it has produced more than its share of pioneers.

Section VII.

Russia

NOTES BY WILFRID ALLOTT.

I.—THE LAND OF THE SOVIETS.

Hymns : *F.H.B.* (revised edition) : 52, 29.

Bible reading : Acts 17. 22-31 ; John 11. 49-52.

1. Introductory.

A large part of the work in this Handbook deals with the development of personality in Anglo-Saxon communities. Why then introduce these lessons on Russia? We suggest that they will help us to recognize the peculiarities of our own way of life as we follow the widely different evolution of life in a country with very different problems and resources. We learn by tackling problems ourselves ; but we can also learn by seeing how others have tackled their problems, which have sometimes been more difficult than ours.

Above all we should learn that a united world can only be realized by co-operation between very different civilizations. The first step to this is interest and understanding.

It would help us if we read some of the books written by journalists and travellers which give first-hand modern impressions. The following have been suggested :

Darkness at Noon ; *The Yogi and the Commissar* (Koestler). *Communism and Man* (F. J. Sheed). *U.S.A. and Russia* (Deans). *The Story of the Russian Peasant* (Maynard). *The Two Commonwealths* (Douglas). *The Landsmen and Seafarers* (Douglas). *Laughing Odyssey* (Bigland). *Straw with Bricks* (E. M. Delafield).

Books actually used for the separate lessons are given at the end of each one, but any of the above will help to create the interest we need as we try to see the place of Russia in our world of to-day.

2. One world.

In one sense it is difficult to-day to believe that the world can be united in any sense that matters. We see the difficulties every time we read a newspaper ; and perhaps not all the difficulties. Behind the discord in the news lie the different standards of living in the different nations. These standards are low or high owing to the economic resources within the control of weak and poor nations on the one hand, and rich and powerful nations on the other.

Some nations are better off to start with, and the modern rapid development of industry increases their advantage.

At the beginning of the Christian era the differences were far less. The peoples were all dependent on a simple agriculture. Those with rather better land were rather better off; but there was no "workshop of the world," and no one "struck oil." There were no dangerous economic rivalries, and the nation-State had not become the big business concern it now is, with its armed forces to maintain its position.

On the other hand we have to-day a far better idea than Paul had of what a united world would mean.

3. Common humanity.

In principle it is easy enough to accept the idea of our common humanity; but, in practice, the problems it sets may be difficult. For example, between 1900 and 1914 several million Italians emigrated, chiefly to North and South America. Italy is a country poor in economic resources, and the men had to leave or starve. Italian labourers were to be found also in all the Mediterranean countries, by the hundred thousand. In the U.S.A., as elsewhere, they saved money and sent some home, and this income was what balanced the Italian trade returns. So it was a serious matter for Italy when the American Congress in 1921 and 1924 reduced the annual immigration from Italy from 200,000 to 4,000. And it was a serious matter also for Abyssinia, and indirectly for us all.

There were two ideas behind these immigration laws which seem right enough in themselves. One was the idea of keeping the population of the United States racially what it was at that time. As immigration from the Mediterranean countries had been growing, and immigration from the more northerly countries falling, a check was put on the immigration from the Mediterranean lands, including, of course, Italy. The other idea was that immigrant labour could be used by employers to displace American workers, and to reduce the American standard of living. This won working-class support for stopping immigration.

Goodwill is not enough for right action. We have to be interested in the other fellow—for our own sake—not only because he may be a rival, but for human interest and understanding. No country to-day claims our attention as much as Russia. Let us try to understand her position.

4. Climate.

If, sometime in January, we set off by air from near London and travel due East, after 200 miles we should be over the Rhine; another 400 miles and we might be over Berlin, and another 400 miles would bring us into Russia. We should still be 400 miles from Moscow. On the Rhine there is usually one month's hard

frost in winter, in Berlin two months ; after our first stage in Russia, four months, and beyond Moscow nearly six months of hard winter. By the first week of November Russia's great rivers are frozen over. In the Moscow district the thaw begins in the middle of March. It takes a month or more to free the rivers for the ships in the port of Moscow.

The spring flowers appear. In a very short time the trees are full out and the grass and crops green in the fields. This is the only time of the year when the countryside is really green. The hot, dry summer weather soon parches the grass. The climate is evidently one of extremes.

The stability of the seasons is remarkable compared with our uncertain weather. You know what to expect and may prepare for it. So the Russian winter may be very pleasant to the young and active when they are clothed and housed to meet it. The air is sharp and dry and the sky usually blue. But in poverty and scarcity life can only be the harder for it. There was a time under the Czars when boots were in very short supply, and the country is not free from want at the best of times.

5. Size.

Probably the climate has contributed something to character in Russia, to the endurance, doggedness, and resignation the Russians are credited with. But the size of the country has also an undoubted influence on the people. We can make a rough diagram by using a square envelope (with the flap open downwards) to represent Russia in Europe, the homeland of the Soviets, leaving out of the picture the vast dependent territories in Asia.

Murmansk, on the Arctic Sea, would be at the top left-hand corner ; Kiev, the ancient capital, just above the bottom left-hand corner ; the flap would run down to the high Caucasus mountains between the Black Sea and the Caspian ; the bottom right-hand corner would cover Magnitogorsk, the new city and engineering centre with a population of 250,000, a place due to the rich iron ores of the nearby Magnet Mountain.

A stamp on the envelope would quite well represent the size of England by comparison. The area of European Russia is about $1\frac{1}{2}$ million square miles, while that of England is 50,000 square miles ; that is, European Russia is thirty times the size of England. If we imagine ourselves getting off on the patch which represents England on our diagram, and taking a tramping holiday on the country roads, we should feel more or less like people in a rural district of England three hundred years ago : the density of population would be about the same, for Russia is still an empty country, in spite of her European population of 120 millions. We might walk for a month and see so little of it as makes no matter. And three-quarters of the Soviet Union are farther East, in Asia, and emptier still. There are no mountains much to interrupt the vast plains.

Clearly the Russian, even the peasant, will put a meaning into the word "Russia" very different from the idea "England" conveys to us—this right little, tight little island—he will be used to thinking big, and seeing almost unlimited power in his country, something infinite, or at least vastly impressive. His attitude to the men who stand for Russia, to Stalin in particular, will take colour from the very size of the land; for the central authority, incarnate in Stalin, is the nearest thing to divine power that he knows on earth. In a country of such a size democracy cannot keep the form it first assumed in Athens, or which it has now in a Swiss canton; it will be different from ours also, for this and other reasons.

6. Regions.

Over such large areas, extending from the Arctic circle to semi-tropical country, it stands to reason that there will be wide differences of occupation and social conditions, differences of manners, traditions, and speech. In the far north the Tundra (the barrens) are covered with a black soil growing reindeer moss and lichens. Underneath, the subsoil remains permanently frozen. The Tundra around Murmansk is thirty miles wide. This increases as we go east, until, in parts of Siberia, it is hundreds of miles wide.

It is not possible to imagine the mental life of the inhabitants of these lands, reindeer-breeders, fishermen and hunters: Nentsi, Ostyaks, Voguls as they call themselves, wandering peoples who go south in winter into the coniferous forests for shelter.

To the south of these forests, as clearings appear, rye, barley, and oats mark the beginnings of cultivation. Leningrad, which is already 500 miles south of Murmansk, is favoured by warmer westerly winds, and we enter the real homeland of Russia. It forms a triangle with Leningrad at the north, Kiev 500 miles due south, and Kazan 500 miles away to the east, where the river Volga bends southwards, making for Stalingrad and the Caspian Sea. Moscow is in the centre. It owes its rank of capital city to this position. Railways now radiate from it like spokes of a wheel, going to Leningrad, Archangel, Kazan, the Crimea, Kiev, and intervening places. A journey to the Crimea or to Archangel from Moscow by train will take over three days. By such journeys the Muscovites gain some idea of Russia's spaciousness.

The soil of this central region is poor, boggy, and liable to flooding from the thaw in March and April. For plant life the winters are still too long. Great efforts have been made, however: within a generation the wooden plough has given way to the tractor, and factories supply large quantities of fertilizers where there was none before. Dairy and market garden produce have been increased to meet the growing demand from Moscow itself, which has increased in size by more than two millions in twenty years.

Incidentally, soil study as a science owes its present position largely to Russian research. The great extent and variety of soils

gave special opportunities for the study, and the best individual work had been done before the formation of the Bolshevik party in 1903.

The most famous of soils is the so-called black earth of South Russia. It is found in large stretches from the Rumanian border, south of Kiev, running north-east to the Ural mountains, making in all an area several times the area of England. It was this soil which made it possible for Russia under the Czars to produce a quarter of the world's wheat ; under the Soviet regime it increased to three-tenths, rather more than the production of the U.S.A. and Canada combined, and enough to feed the United Kingdom four times over.

7. Character formation.

It has taken centuries to bring these Steppe lands under cultivation. Formerly they were the open road by which Huns and Tartars rode into Europe. There was fodder enough for the horde, however great it might be. It was here the escaping peasant turned Cossack and learned the frontiersman's trade. As military colonists they guarded the frontier line against the slave-raiding Asiatics, and prepared the cultivation of the Steppe. In the centre and north the forest, which for the greater part of Russian history was the home of much more than half the population, teaches different instincts. Working with his axe in this wilderness, the peasant must with infinite slow labour conquer a living from an ungracious soil, clearing arable patches one after another as fertility is exhausted. The forest teaches caution ; every tree may hide a danger.

" But the lesson of the rivers is before all things that of sociability and brotherhood. Every Russian has the instinct of what he vaguely calls socialism, because most Russians were ordinarily condemned to conditions of savage individualism. It was along the rivers what there was of population met, for they were the forest roads ; and it met in an environment of solitude, so that every meeting was a spur to comradeship."—PARES.

Pushing cautiously into the forests, hunting bears or honey ; creeping in the first boats along the rivers, fishing and planting ; breaking across the Steppes to make the first villages in the gullies of the southern streams, the Slav peoples a thousand years ago lived in clans or tribes independent of one another. They were slow to organize their societies politically and had no idea of private property. The first States were formed on foreign models, for the Slavs had little political sense ; when they first appointed chiefs and princes they had to borrow German or Latin titles for them. They had no military organization and in this respect had everything to learn from the Greeks, Romans and Germans. But they traded along their rivers, and spread for hundreds of miles from the Neva, southwards through Novgorod, Smolensk and Kiev. They went along the Volga, too, among Finnish tribes who also being politically unorganized offered no obstruction. " They settled and tilled ;

and that for a race which has always been prolific, was the surest way not to conquer the world but to occupy it."—PARES. Eventually, from 830 onwards, some of those warrior traders of Scandinavia who were leaving their sterile country began to travel the greatest Slav water-road, through Novgorod, Smolensk and Kiev, from the Baltic to the Black Sea and Constantinople. Among them was the Rurik of Russian history whom the people of Novgorod made their prince. Before very long other Vikings were ruling principalities along the water-road.

To come into touch with Constantinople, trading furs, wax, honey, and slaves, was to come into touch with Christian civilization. Beyond lay the Mediterranean, the open sea. This was then, and is now, the one great natural resource the Russians lack.

From the first formation of principalities along the water-road in A.D. 830, it took 300 years or so to reach Moscow; another 500 years and they are across the Urals into Asia. The Crimea and the Black Sea coast were won under Catherine the Great, 1796. In the middle of the last century the Russians made the port of Vladivostok, and became near neighbours to Japan. They now face the U.S.A. across the Pacific. Coming westwards in Europe they influence or control half the continent, adding to their primitive taste for movement a Messianic faith in a new way of life.

Books consulted :

Sir Bernard Pares : *History of Russia*. (Cape. 30s.)

James S. Gregory : *Land of the Soviets*. (Pelican Books.)

G. D. H. Cole : *The Intelligent Man's Guide to the Post-war World*. (Gollancz. 21s.)

Encyclopaedia Britannica. Article : "Russia."

ATLAS.

II.—THE STORY OF THE PEASANT.

Hymns : *F.H.B.* (revised edition) : 40, 256.

Bible reading : Micah 3.

All primitive peoples have thought that divine power, power more than human, is at work in the physical universe, and they tried everything they knew to make use of that power themselves. The originality of the Jewish tribes lay in the belief that they would get help more by behaving themselves than by dancing round a holy place or repeating charms. They first believed in goodness, in right personal and social relationships; not so much in getting justice as in doing justice.

"How did the idea of justice emerge from routine social life? In a vague way some notion of it was always there, but it became clearer and rose to take the highest place in human thought. When we ask how that happened, the tone and accent of the prophets of Israel will come to mind. It is really their voice we hear protesting when some great crime has been done. No doubt, they preached for their own people; but one, here and there, an Isaiah, say, (or this Micah) will think of universal justice the world over, a model which will be taken sooner or later by the rest of mankind."—BERGSON.

1. The Slav peoples.

The Russians are mainly of Slav stock. In Russia, however, there is, in the north at any rate, considerable mixture with Finns. As a cultivator the Russian of early times had come into contact with the scattered Finnish population, which yielded to what appeared as a superior and friendly race; the Russian, too, was a man of peace. He also had enough to do fighting the forest, burning down trees to make clearings and digging out the stumps, to satisfy any pugnacious instincts. Finns and Slavs blended. Northern Russians often show the characteristic squat nose, high cheek-bones and olive complexion acquired from Finnish ancestry. The Little Russians, or Ukrainians, of the south-west, who form a quarter of the population, have not been so mixed. They are broad-shouldered, tall, with bright complexions and straight noses. Together, Great Russians and Little Russians form the Eastern group of the Slav peoples.

The Poles, Czechs, and Slovaks are the North-western Slavs; they have been separated from the Russians by their adoption of Roman Christianity, whereas the Russians were drawn to the Greek Church through the trade with Constantinople.

The Slovenes, Serbs, Croats and Bulgars are the Southern Slavs. They were cut off from all their fellows in the north, and in Russia, by the establishment of the Magyars in Hungary in the tenth century.

2. State and church.

The Russian peasant has usually been a traveller, but always a cultivator. He has thriven by endurance, and by having large families. We have seen the Viking princes, all descendants of Rurik, forming principalities before A.D. 1000 at Novgorod, Kiev, and elsewhere, and trading down the water-road to Constantinople; becoming Christian, too, and struggling against the Turkish tribes who came in the twelfth and thirteenth centuries riding along the Steppes from Asia. The town of Kiev stood at the junction of that broad highway and the Dnieper river at the point of most danger. So the district around Kiev gradually emptied. Peasants and townsmen alike trekked north-east along the thicketed Desna river where the savage horsemen could not follow. It was the way to Moscow.

Moscow first became great as a home for refugees. Now the Tartars who sacked the city of Kiev in 1240 were by nature the very opposite of the Russians ; where the Russians conquered land by settling on it to work and develop it, the Tartars—like all the Turks—conquered in order to collect tribute. The princes of Moscow became their agents, using all the arts of servility and duplicity, until they were strong enough to turn upon their masters and make them keep their distance. By the fifteenth century Moscow was independent of them.

But war of this sort, and peace of this sort, teaches cunning and cruelty, and the peasants suffered from both friend and foe.

Peasants in Western Europe have, of course, suffered too, but not on so great a scale. And in the West they got relief by the civilizing influence of the Church, which—imperfect as it was—was yet a great school, out of which grew the universities, a sort of popular movement for the spread of learning. That movement brought many a peasant's son into very important service in Church and State.

Minds were awakened by the rediscovery of Greek learning. Roman law and Canon law made government more orderly and humane. Eventually the Reformation, by opening the Bible, instituted popular literacy and taught the right of private judgment and moral obligation as laid down in Scripture.

It was out of this stream of intellectual and spiritual life that modern science arose, and the social teaching that has invaded politics.

Russia, however, did not share that original swarming of the scholars which produced the universities, nor the Revival of Learning, nor the Reformation, with its vigorous challenge to thought. The Russian Church was not challenged on its doctrine or conduct by bold reforming spirits that had dared to think for themselves.

The various countries of the West helped one another to develop freedom of thought : when the French Protestants were persecuted they established themselves in Holland and began the great Reviews which led up to Voltaire's *Dictionnaire Philosophique*. When Voltaire was in trouble he could come to England. English thought invaded France with Locke and Newton, and played its part in the revolutionary movement. Coleridge and Carlyle introduced German philosophy into England. No single State in Western Europe could check for long the independent thinker ; the frontiers could always be crossed and a home found for learning. Russia on the other hand was remote, travel abroad was usually forbidden, and it was a long way to any place of freedom for a fugitive, though in recent times some exiled Russian thinkers like Berdyaev have lived in the West. For the rest, however, the principle laid down by Galitzin, Minister of Education in 1818, still holds, that lectures on philosophy, history or science must have as their principal aim, not abstract knowledge, but the furtherance of political ends. Can great thought arise under such strict control ?

3. Peasant history.

Even in the sixteenth century it was possible for the Tartars to sally out of the Crimea and carry off 100,000 slaves in a single raid. That was one thing the peasant had to face. Another, less calamitous, but still exasperating, was the exactions of the monks. And, of course, there were the landowners, a class that was formed by the princes' gifts of land to their officers and troops; a part of the crop had to go to them.

On the Crown lands the village community paid a lump sum to the State. Here the village, once this tax was paid, became practically an independent body. Some peasants became well-to-do, and others settled down to work for them. If things became difficult, they were tempted to travel, especially south-east, where there were unlimited lands for the enterprising colonist.

Landowners of all sorts wanted to stop these flights. By laws of 1593-97 peasants were attached to the soil like the serfs of Germany or France. Sale of land without the peasants working it was forbidden from 1642. In 1675 the peasants could be sold without the land. Nevertheless, a bad crop or an epidemic—cholera or plague—still made peasants run for it. If they were caught they were flogged. This is the age of the Knout. The word comes into English in 1716 in descriptions of Russia: "the knout is a thick hard thong of leather of about three foot and a half long, fastened to the end of a handsome stick."

Peter the Great was Czar from 1682 to 1726. He had a craze for efficiency which earns him the respect of the Bolsheviks; efficiency and nothing else gave rank. Experts and spies were the basis of his power. He made life hard for himself, and harder for the peasants, shifting the tax from land and substituting a poll-tax. A census was made, and passports had to be produced by any peasant on the road. Year by year there were man-hunting expeditions under government authority. Peter bullied Russia into "civilization" and she became a European power at a bound. When he died, the Archbishop of Novgorod delivered a funeral oration praising him for having raised Russia from the dead. But also on his death appeared a cartoon, popular, underground, entitled "The mice bury the cat."

The hundred years following saw more enlightened rulers, of whom the best known is the last: Alexander I, a charming, gifted and eccentric man, eager to reduce the sufferings of the peasantry.

In 1812, Napoleon took Moscow, but had to withdraw, and was from then on doomed to defeat. Alexander followed across Europe as a conqueror and the population of Paris received him with open arms. Russian troops spent years in the West, in lands where the French Revolution had spread the doctrine of human equality. They compared the state of man abroad with the servile state they lived in at home. As they reflected on these lessons, they were filled with loathing for the cruelties of serfdom.

But it soon appeared that Alexander was not going to make the revolutionary changes needed. Secret societies began to form. The Government and men of goodwill were in opposite camps. A century of plotting and of repression followed, which gave Russia the ill-repute of tyranny. Yet the serfs were freed from the gentry in 1863, though they remained dependent on the village community. As a class they retained half the cultivated land ; but they held it in common, not as private property. A practice of renting the land that had been left in the hands of the gentry developed, and also the government sold land to the villages.

The study of Marx began about 1882, but the Communist movement grew very slowly. The peasants especially were hard to reach. The Socialist Revolutionary party found that nothing interested them except land. After the defeat of Russia by Japan in 1905, the S.R.'s formed a Peasant Union with a one-line programme, "All the land for the peasants."

Out of the post-war disorders of 1905 appeared a Parliament, the Duma. The Court and its reactionary followers practised every kind of gerrymandering of the elections, but they were novices in this art : the third Duma (1907-12) was able to make a comprehensive land settlement by which village communities, if two-thirds of their members so wished, could pass over to the system of individual ownership, each man getting his land in one place. The result was greatly improved farming, and the establishment of Co-operatives.

4. Idealization of the peasant.

Within a lifetime three of the world's great famines have occurred in Russia : in 1891-2, 1905, 1921. In the first, Tolstoy worked on relief. It was a revealing experience :

"The mere procuring of suitable food was hard enough, but there was also the ignorance, superstition and folly of the peasants, and the bitter opposition of the clergy to overcome."

"Fresh peasants always, from morning to night, standing at the door or under the windows and in the street, with the same phrases, 'We have not eaten for two days ; we have sold our last sheep. What are we to do ? Must we die ?' Until, ashamed as we are to confess it, we have become so tired of it that we look on them as enemies."—TOLSTOY.

Long before this, however, recurrent famines had touched the hearts of the intellectuals. Hundreds of students, like Prince Kropotkin, conducted propagandist education. They felt that to help the peasants one should dress and live like them, and they took work in the country as teachers, clerks, blacksmiths, nurses—anything that would place them in a position to rouse the country. It was all unsuccessful ; the peasants did not know what to make of the propaganda. They either consulted the priests, or handed the enthusiasts over to the police.

A second stream of idealizing runs through the great literature of the age. Two feelings are strong in most of it: a religious feeling that Russia has a mission in the world—and then a hunger for social justice, for human brotherhood, for the practical application of the love of Christ.

Among those who felt like this was Feodor Dostoyevsky (1821-81). His faith grew out of suffering. He had been tried for conspiracy. Before the real sentence was read, a bogus sentence of death was substituted, and mock preparations for carrying it out were gone through. Only at the last minute before the expected volley was the real sentence made known. Out of these sufferings Dostoyevsky evolved a new Christian faith: he worshipped Christ out of a sense of communion with the suffering peasant people of Russia.

To all such approaches the peasant returned an amused or bewildered lack of understanding. In Maxim Gorki's *Fragments from My Diary* (1924) the shepherd of the village, a respected wise-acre, discusses one of such philanthropists:

"He had the mind of a mouse, for he'd learned and studied till he'd lost all his reason . . . he'd start talking of the peasants: how hard it was for them! When he got on to that tack there was nothing you couldn't ask him for."

The conclusion drawn was that no progress can come through the peasants; for the peasants, yes; by the peasants, no. Townsfolk must think and act for them. Will that mean sacrificing peasant to worker, to the artisan and the governing class?

Books consulted:

Sir Bernard Pares: *History of Russia*.

Maxim Gorki: *Fragments from My Diary*. (Penguin.)

Tolstoy's story *Master and Man*, and Tchekov's *The Steppe*, give admirable impressions of the country in Russia, winter and summer, with fine descriptions of character under those out-of-door conditions.

1947 *Handbook*: Studies on Kropotkin.

III.—COMMUNISM.

Hymns: *F.H.B.* (revised edition): 53, 231.

Bible reading: Acts 4. 32-37; 5. 1-11.

1. The philosophy of history.

This is a favourite subject with Russian thinkers. They want to discover some principle which explains the way human societies develop. Other animals don't make history: bears, cows, sheep and so on are much what they were long ago, apart from human

attack or control. It may seem ridiculous to speak of history with respect to them, but we suggest that some quality in man, which animals have not, makes him a builder of civilizations.

We may say, for instance, that critical discontent natural to man is "the gadfly of civilization"; that man's stronger instinct of curiosity leads him on; or that his power to weave thoughts taken from experience into new patterns, and so make ideals, is the creative power in history—in a word, we may put forward the theory that man's intellectual power is the chief agent of change.

The Jews held that God is lord of history, that he is working out his purposes through man and for man; much of their tenacity has been due to this reassuring thought.

2. According to Marx.

Marx was concerned to find out what changed things in history. His answer was that it is not Thought, as we have supposed above; no world-spirit has prompted or required the changes that have taken place. What has made change is the manner in which men have provided for their material needs, the productive forces which shape and re-shape man's life in society. These forces are (i) personal, and (ii) inanimate: (a) labourers, inventors, engineers, and the inherited capacities for work; (b) raw materials, tools, and machines. But the personal factors are secondary: they can help the historical process, they can hasten it, but nobody can prevent it. Spiritual or cultural development is built on the economic structure, which is fundamental.

Primitive societies under tropical conditions will obviously have a spiritual life quite different from that of a feudal society where nobles control a serf population and artisans are working in small towns with simple tools. Religion will take its shape from that: bishops will be barons and the country clergy will be spiritual serfs; authority will determine belief and conduct. At a later stage the development of power-driven machinery and better land and sea communications, all means to providing the necessities of life, will be reflected in intellectual speculation, in world-wide religious missions, in imperial governments concerned with economic enterprise.

With changes in methods of production through technical inventions, the old society based on the out-of-date methods will also be out of date, and change will come, whatever resistance the vested interests make to it. The religious, social, and political systems will struggle to remain, but they will struggle in vain. As the new situation becomes clearer, thinkers will teach new doctrines, and revolutionary changes will follow, bringing the social and spiritual superstructure into line with the new material order of things. The possessing class at each stage will fight to keep its privileges. Class conflicts will arise. Victory will fall to the

producers, the workers, the under-privileged, for the driving force of history is behind them.

3. Class struggle and dictatorship, according to Marx.

One result, a beneficial result, of Marx's philosophy of history was to turn attention more to economic matters.

A great change has taken place : statesmen are now concerned, half their time at least, with daily bread. The whole community is being organized with this in view, and only those protest who think their position secure in any event. For the rest, the community is a whole, and must suffer or prosper together.

This really means the end of privilege. But it is to be expected that the capitalists, both great and small, will resist such a change. The working proletariat must see to it that the situation is brought to correspond with the facts. The will of the producers must prevail. All capital must be wrested from the bourgeoisie and placed in the hands of the State for the better service of the community.

This struggle leads necessarily to the dictatorship of the proletariat, but as a temporary instrument only. Dictatorship is but the transition to the abolition of all classes, and to the creation of a society of free and equal men. During the period of struggle the workers must be armed and organized and stick at nothing. Such was the teaching of Marx.

It may seem hard hitting, but Marx believed it would be needed : the stakes of capital were high. The economic doctrine that a man should not receive profits would be bitterly resented. In profit there is a fascination which the even and ordinary rewards of labour do not possess ; in a good year, or through some new process, the profit of a farmer or manufacturer may be something of a windfall, a prize won in the lottery of market conditions : and men hate to lose the chance to be lucky. To capture such chances seems to be the soul of enterprise. The prophetic strain in Marx made him denounce the system, and declare war on its defenders.

4. Criticisms of Marx's philosophy.

Marx was materialist. In his reaction against romantic ideas he laid too much emphasis on the inanimate, the non-living factors in history. The labourers, inventors, engineers and the inherited capacities of man, all the personal factors, are not secondary but primary in the changes that take place. The inventions that matter in history are not all inventions of new methods of production.

Let us take Science itself. The amount of scientific knowledge which went to the invention of railways, steamships, electric power and so on can hardly be one per cent. of the Science the human mind has acquired. The great assistance Science has given to productivity was a very minor by-product of its work. Instead of Science being built as a sort of after-thought on technical progress,

technical progress was a plaything of the inventors which Science produced in the intervals of its real work. Atomic energy could be used as an illustration; but we may prefer simpler ones. If gunpowder had been invented in the time of the Romans, or the mariner's compass (which is thirteenth century) or printing (which is fifteenth century) or even if the zero, the figure O, a device so simple in appearance, had been imagined by the Greeks, the face of antiquity would have changed and there would have been no Middle Ages.

Science, in fact, is part of mankind's adventure. It is not just part of the industrial process, and many great discoveries have been made for sheer love of truth and nothing else.

Material needs do not themselves inevitably lead to competence in technique. If they did, the frequent devastating famines in the grain-growing districts of south-east Russia would not have left the Russian peasant ploughing with a primitive wooden plough at the beginning of this century.

The fact is that Marx studied History in the British Museum and concentrated on a narrow field; consequently his conclusions are only partly true in a limited range of conditions. Nevertheless, no philosophy of history has been so challenging or so fruitful.

5. The foundations of the U.S.S.R.

The Union of Soviet Socialist Republics arose in 1917 onwards out of the collapse of Russia in the first World War. Communist leaders had expected that revolution would follow on the approaching war between the imperialist powers, and they were right; but they had not expected that it would occur in Russia alone. They hoped and expected social revolutions in the more advanced countries; when these failed to mature, and when attacks from capitalist countries had petered out, hopes began to be entertained that the Russian Revolution might survive none the less. Trotsky's policy of world revolution at any cost was abandoned and Stalin's rival policy of consolidating at home took its place: The fear of capitalist attack remained, however: Stalin in 1934 declared that plans for it were being hatched. "It would be a very dangerous war, not only because the peoples of the U.S.S.R. would fight to the very death to preserve the gains of the Revolution, but also because such a war will be waged not only at the fronts, but also in the rear of the enemy. The numerous friends of the U.S.S.R. in Europe and Asia will be sure to strike a blow in the rear at their oppressors who commenced a criminal war against the fatherland of the working class of all countries." This fear has led to very great expenditure on military preparations which has robbed the Russian workers of a fairly large part of the fruits of their labour and sacrifices. The regular army in 1937 was 750,000 strong, and the air force had 4,000 planes, a very heavy burden for what even then was still largely a peasant economy.

Within the State also, and within the Party which governs it, force plays a serious rôle. There is the N.K.V.D. or secret police. From time to time there have been purges of the party, and men eminent in it have been tried and shot.

Respect for authority is apparently like a natural piety in this great Slav community, outside the two million Party members who may have what Stalin described as deviations. Gorki gives this story (published in 1924) to show the respect for authority felt by the peasants :

“ We had a teacher once, Peter Alexandrov. Well, he studied himself into such a state that he began teaching the youngsters that all sorrow came from the Tsar. I don't know in what way the Tsar had offended him. So Fedka Savin, the eldest boy at the school, did the right thing—he sent word to the police. Fedka got a golden seven-and-a-half rouble piece for it, and the teacher was dragged off to gaol.”

And underneath all these strong traditions lies the instinctive social feeling of the Russian people, comradeship, social co-operation. So Khomiakov, writing on the idea of the Church, says :

“ Only in living communion with others can a man break out of the deadly loneliness of egoistic existence, and gain the standard of a living organ in the great organism.”

We must add that there is no idea of ascetic equality in Stalin's Communism. “ Equality in the sphere of requirements and personal life is a piece of reactionary petty-bourgeois stupidity worthy of a primitive sect of ascetics.” The equality is equal freedom from capitalist exploitation, and the equal duty to work according to individual ability, and to receive according to the amount of work done. Such is the Marxian idea of equality given by Stalin.

6. Achievements.

The most obvious achievement of the U.S.S.R. is the world position she has now attained. She has proved in the war the industrial efficiency attained in twenty years of endeavour. Equally striking, however, is the position she had attained by 1936 of second industrial power in the world, producing 15 per cent. of the world output of manufactures. But, *per capita*, she came fifth.

Or again, over that vast area, between 1928 and 1940, literacy increased from 30 to 80 per cent.

Between 1926 and 1939 the urban population rose from 26 to 56 million. According to the Census of 1939, 46 per cent. belonged to collective farmers' or peasants' households.

Agricultural yields remain very low.

There is still a long way to go. The *Manchester Guardian* published a Cost-of-living comparison between the U.S.A. and the U.S.S.R. on January 7th, 1948, which showed that in man-hour equivalents a pound of wheat bread cost 7 minutes in the U.S.A.,

70 minutes in the U.S.S.R. ; a dozen eggs 39 against 297 minutes ; a bar of soap 5 against 130 minutes ; a man's worsted suit $25\frac{1}{3}$ hours against 580. G. D. H. Cole gives figures (*Guide*, p. 57) showing that the Russian standard of living pre-1939 was at or near one-third the British standard.

What she has not attained and not begun to seek is personal liberty, the right of free speech on all sorts of subjects, of free association, a free press. To the best minds it is a sacrifice to have to accept, or to have to pretend you accept, a creed imposed by authority. If we suppose that efficiency can be achieved at this price, is it worth it in the end ?

Books :

G. D. H. Cole : *The Intelligent Man's Guide to the Post-war World*. (Gollancz. 21s.)

A Handbook of Marxism. Emile Burns. (Gollancz. 5s.) (Library only.)

James S. Gregory : *Land of the Soviets*. (Pelican.)

Eric Ashby : *Scientist in Russia*. (Pelican.)

Section VIII.

Two Great Religions

NOTES BY W. ARNOLD HALL.

INTRODUCTION.

In seeking a right attitude to the human person it is well to consider the wisdom contained in the great Faiths which have guided mankind across the centuries. It is also well for those who have been brought up in the Christian tradition to discover that some of its insights have been shared by other peoples and cultures. Truth is not the monopoly of any one race or age or religion. This, however, does not mean that all religions are equal, or that all Faiths tell the same story. There may be common elements, but there are also differences. Each may have something of its own to contribute towards a full understanding of the world, and towards a mature religious sentiment.

We are to study what two of the great faiths—Hinduism and Judaism—have to say about man. We shall also attempt a comparison of their attitudes with that of Christianity. The study of any great religion involves at the outset two often difficult tasks: (1) We have to discover the most reliable sources of information regarding that religion. Sometimes there are several different accounts of the same story, some earlier than others and not all of them equally impartial in the telling of it. Even in our Bible the same story is often told three or four times over by writers living at different periods and with differing viewpoints. (2) The second problem is akin to the first, viz. to disentangle the teaching of the founders, the original teaching of the religion in question, from that of subsequent cults and sects, etc. Later Christianity, later Buddhism, later Mohammedanism—all differ in no mere detail from the "first editions" of those Faiths as they were laid down by their founders.

A word of caution here: we should not rashly infer from the foregoing that *all* later developments are necessarily untrue to the spirit and original insight of earlier days. They may be faithful to them. The content of each in its turn must be examined carefully.

When one Faith is being compared with another—the Comparative Study of Religion is the correct name for this exercise—it is important to be fair to both. For example, it would certainly *not* be fair if we were to compare the best elements (by our standards) in one Faith with the worst in another. Any Faith can be made to look crude by that method, Christianity included. There are

crude passages in the New Testament which would give a low impression of the Christian Religion to an educated Chinaman who had never heard of Christianity before. We must take the best elements in each Faith if we wish to set them side by side and evaluate them.

HINDUISM—I. (Facts.)

Devotional period :

Silent Worship.

Bible reading : Acts 17. 24-30.

Silent Worship.

For the School.

Read through the following brief review of the story of Hinduism together. If there is a competent exponent present, brief amplifications may be sought from him. But let the School be determined to resist all temptations on the part of members or of expert to attempt discussion or evaluation at this stage. Let the whole period be given to assimilating facts. Take as many weeks as you need, to do so.

No founder.

Almost the first thing that strikes the student in this great Indian religious culture is the absence of any founder such as we meet with in other Faiths (compare, e.g. Mohammed, Zoroaster, Buddha, Moses, Jesus). We shall see a little later that Hinduism is weak in its "doctrine of the person," but it would not be wise to jump too hastily to the conclusion that this is due to the lack of any great historical figure at the centre of it. Great historical figures are not necessarily respecters of the human person, in the best sense of those words.

Many religions in one.

Hinduism is not based, as are some religions, on a creed ; it embraces a vast unorganized body of ideas which "can include saint and sinner, ascetic and sensualist, highest mysticism and basest witchcraft, most modern philosophic thought and oldest animism—all beliefs, all aspirations and all gods." Indeed, whatever your religion may be, you will probably find it paralleled in some stage of Hinduism—which is an amalgam of many. In one form or another Hinduism is accepted by 250 million people.

Note, too, that the growth of Hinduism is *not* a continuous upward development, of which the last stage is the fine flower of all that went before. Decadence and superstition followed as well as preceded the flowering periods.

Six main strata.

1. Nature worship.

In its earliest stages Hindu religion was concerned mainly with the worship of the gods believed to lie behind natural events. The scriptures of this period are known as the Vedas (Veda = Knowledge). They are the product mainly of the Aryans who invaded India from the North some 1,700 years or so B.C. Mingled with Aryan thought and experience are ideas belonging to the displaced and dispossessed Dravidians, since all conquerors assimilate something of the culture of those they conquer. But it was the Aryans who brought with them Agni—the god of fire; Indra—the god of rain; and Surya—the Sun-god. All three were soon given wives. Undoubtedly the elements, with which Western Asiatic man had wrestled, shaped this phase of religion. More gods were added—all personalized objects of nature: moon, sky, wind, dawn, earth, air, etc., seventy-six in all in the RIG VEDA (or Veda of Psalms or Verses). To them the 1,028 lyrical hymns and prayers which comprise the RIG VEDA are addressed. The theme of the prayers is mostly the desire for long life and worldly prosperity (cf. Jacob in Old Testament times: Genesis 28.), but there is some good theology even at that early date (1500-1000 B.C.). For example, these poems of beauty and insight address a sky-god as “The Heaven-Father”; he is hailed as being man’s “origin,” while to the ethical god Varuna (Heaven) there is a hymn ascribing omnipresence and omniscience. This last occurs in the Veda of Charms, which, together with the Veda of Sacred Formulas and the Veda of Chants, was written only a few hundred years later than the Rig Veda, and these completed the first body of sacred scriptures of the Hindu religion. The Rig Veda is the oldest document among the world’s living religions. It is noteworthy that prayer for world success in the Rig Veda gives way considerably in the other Vedas to prayer for release from earthly interests.

The following verse from the Rig Veda is at least 1000 years older than Christianity and is still used by high-caste Hindus as a daily morning prayer to the Sun:

“Let us meditate upon the adorable
Glory of the Divine Life-giver!
And may He direct our thoughts.”

Rig Veda III: 62, 10.

2. Priestly sacrifices.

Hinduism teaches that there are four mutually exclusive castes—priests, warriors, agriculturists and artisans, servants. In the second period of Hinduism the priests were in the ascendant. They are the Brahmins and the literature of this priestly period is “The Brahmanas” (1000-800 B.C.). Worship centres on Brahma, the one spirit of the universe, but the other Vedic gods are still present—though rapidly fading. The approach to one and all is now declared to be not by prayer, but

by *sacrifices*, formal and ritualistic, by elaborate ceremonies, animal offerings—all under the control of the priests. "The Brahmanas" themselves are extensive prose treatises giving directions for prescribed sacrifices. One of these characteristically states :

"Assuredly the sun would not rise, if the priest did not make sacrifice."

Personal salvation is made dependent on the officiating priests. The caste system is further emphasized (not even the gods speak to the low caste). Re-incarnation—the doctrine of continual rebirth in successive existences on earth—is now clearly stated. The basis of "popular" Hinduism is thus well and truly laid. Ritualistic, sacrificial, priestly religion is widespread in India to this day.

3. Philosophical Hinduism.

Speculation about the origin of the universe had appeared even in the time of the Vedas. About 800-600 B.C. it became the central interest of Hindu religion. Salvation is no longer to be by prayer or by sacrifice, but by knowledge—and a particular kind of knowledge : metaphysical knowledge, i.e. knowledge about the ultimate nature of reality. Intellectual and mystical religion reached great heights in this phase of Hinduism.

In the Vedas and Brahmanas the word "Brahma" or "Brahman" had been used to signify "prayer" or "sacred speech" or "sacred knowledge." In philosophical Hinduism it came to signify the One Supreme Being. All things, all events, all gods—all are regarded as manifestations of one Ultimate Being, than Whom there is (ultimately) none other. Brahman is the absolute, infinite, eternal, omnipresent, indescribable Being. As present in creatures and objects Brahman may be called the Atman—the World Soul. The secret of knowledge belongs to him who realizes that his own individual spirit is Atman and Atman is Brahman.

"That Soul ! That art thou" is the most frequently quoted sentence from the literature of this period—"The Upanishads." "Whoever thus knows 'I am Brahman' becomes this All." Thus Hinduism claims to answer the final question posed by men—a question of central importance to scientific Man in the second half of the twentieth century : "What is Man ?" "What am I ?"

By contrast with the One Reality our manifold world of time and events is regarded by the Upanishads as a mere appearance or dream (Maya). Man thinks that he is not the Atman, but when he becomes united with the Atman (by *realizing* that unity) he throws off the delusion, and is no longer "reborn." The knowledge of his unity with Brahman-Atman can be cultivated by a physical and mental discipline called *Yoga*. Posture, breath-control, mind-control—all make possible the contemplation of Brahman—immanent (Atman) in one's own Being as the whole is in the part.

Caste is not abolished in this philosophical system, but it becomes less significant. Speculative knowledge of and contemplation of a

pantheistic Supreme All is the way of Salvation from all earth's woes and unrealities.

4. Legalistic Hinduism.

Prayer, sacrifices, speculation—these then respectively marked the successive stages of Hinduism thus far. Broadly they appealed to three differing temperaments. But there are multitudes in every age for whom detailed injunctions must be enunciated. The Laws of Manu provided these in Hindu religion. They form a law-book of some twelve chapters, dating from about 250 B.C., and constitute the most highly revered code of conduct among the Hindu people. Commandments and prohibitions for daily living are laid down for each stage of life, so that an almost compulsory social institution emerges. Many of the rules of conduct are worthy of comparison with the precepts of Jesus Christ or Paul of Tarsus.

“Be not angry with the angry ; give blessings for curses.”

“Wound not another, though by him provoked.” (Cf. Matt. 5.)

“By gifts conquer a man who never gives, by truthfulness subdue untruthfulness ; vanquish an angry man by gentleness ; and overcome the evil man by goodness.” (Cf. Romans 12.)

“This is the sum of duty ; do naught to others which, if done to thee, would cause thee pain.”

“This is the sum of all true righteousness—treat others as thou wouldst thyself be treated.” (Cf. *The Golden Rule*.)

“No study of the Vedas, no sacrifices, no alms, can lead to heaven him who is inwardly depraved.”

Nevertheless, the four-fold system of caste remains, ranging from hereditary superiority at one end to permanent economic subservience at the other. The high ethic obtains mainly within the castes, rather than between them.

Four stages in the perfect religious development are scheduled in Manu : (1) The student, bound by student discipline ; (2) The householder, devoted to his family ; (3) the hermit, given to meditation (perhaps accompanied by his wife) ; (4) the religious ascetic and mendicant, free from all earthly desires, the complete contemplative. Reverence for life in the matter of food (e.g. vegetarianism) is enjoined—an aspect of religion to which the West has been and is extraordinarily indifferent. Fulfilling truth, repentance and confession, patient endurance of evil—all are underlined. Salvation is still being offered—this time by obedience to commandments and to the duties of one's caste.

5. Devotional religion.

About the time of the birth of Jesus of Nazareth the favourite scripture of Hinduism was composed—the Song of God. It is called in Hinduism the Bhagavad-Gita. Sir Edwin Arnold's translation, under the title *The Song Celestial*, is well known in English literature. This highly esteemed scripture is a dramatic poem in which a Hindu Knight raises the question of the propriety of taking life in war. His

charioteer answers him by a discourse on the nature of the soul as being above living and dying. In Sir Edwin Arnold's words :

“ Never the spirit was born, the spirit shall cease
to be never ;
Birthless and deathless and changeless remaineth
the spirit for ever.”

The charioteer proves to be no other than God himself—Krishna, a form of the Ultimate Being. Krishna declares that he has become incarnate to protect good men, to destroy evil and to re-establish piety. The proper relation of man to him is that of *bhakti*—devotion.

“ He who does my work, who is given over to me, who is devoted to me, void of attachment, without hatred of any born thing, comes to me.”

“ They also who worship other gods and make offering to them, do verily make offering to me.”

Whoever worships Krishna with utter devotion

“ dwells in Me, whatever be his course of life. They who worship me devoutly are in Me ; and I also am in them. Be well assured that he who worships Me shall not perish.”

Passages in the Gospel according to St. John will come to mind for comparison.

Salvation from personal destruction seems now to be the goal, and in the Bhagavad-Gita this salvation is offered to all four castes. Caste, however, still remains, as also do the unchangeable functions of each of them. “ The four castes were created by me,” Krishna declares. To do one's caste duty and give personal devotion to the personal God is the way herein prescribed for all.

Woven into this remarkable poem—on which the late Mr. Gandhi chiefly nourished his own religious life—there are strands of another philosophy in which God is only seemingly personal, in the human sense of the term. Pantheism re-emerges—the idea that everything that is, is but a part of one all-inclusive World Soul. So also does the doctrine of release from re-incarnation. Hinduism, it has been said, loves contradictions. It is not alone, however, in that aptitude.

(N.B.—A new translation of *The Song of God* was recently issued by the Phoenix House Press, 6s. It is by Swami Pravhavananda and Christopher Isherwood, with an introduction by Aldous Huxley. There is a most valuable appendix on “ The Cosmology of the Gita.” The translators regard the poem as an exposition of Vedanta philosophy, i.e. they read it more from the pantheistic than the theistic standpoint.)

6. Popular religion.

Two great epics completed the scriptures of Hinduism during the first 250 years of the Christian era. These were the Mahabharata (the Great Bharata War) and the Ramayana (Career of the God Rama), together with which should be mentioned the

eighteen Purannas or Ancient Tales. Both the epics contain the basic ideas of Hindu thought, wrapped up amid an immense conglomeration of legend and story. The Ramayana consists of 48,000 verses and the Mahabharata of 100,000. In the latter we read of the struggle between Pandus, the spirit of good, and Kurus, the spirit of evil. The Pandavas renounce an earthly kingdom for a heavenly one after enduring great adversity at the hands of enemies—a symbol of world-renouncing Hindu philosophy.

Popular Hinduism, however, is no more philosophical than is popular Christianity. Indeed, popular Hinduism has fallen far away from, or rather has never reached, the philosophical heights and depths of the Upanishads. Brahman may be the universal spirit behind all things, but things themselves have their own gods or even become gods themselves. Animism and Polytheism hold sway. Sects abound. There are those who worship chiefly Vishnu the Preserver; others, Siva the destroyer—both of them aspects of the ultimate Brahman for those of a philosophical turn of mind. A third aspect, Brahma, representing the creative function, has fallen into disuse. There are some fifty-nine sub-sects, representing widely different religious types and temperaments. Some seek salvation by faith and devotion (Bhakti), others by sensual and cruel practices of the kind well-pleasing to Kali, black goddess of death.

Among the masses idolatry is everywhere in evidence; there are countless human and animal images—even the sexual organs being in some areas a speciality in this connection. Temples and shrines are on every hand, as are holy places, holy rivers, holy mountains. Pilgrimages, feasts, ceremonies, purifications and sacred rites are prescribed from birth to death. Curses, horoscopes, evil eyes, charms, are also popular and widespread. Whatever you are, you can without difficulty be a Hindu of one sort or another. And since illiteracy prevails in India still, it is not surprising that only very few reach the philosophic levels.

Reforms.

Naturally enough there have been many reforms instituted, especially of sensualism, animal sacrifices, and popular idolatry. Buddhism was itself such a reform, but the Buddhism of the Buddha—not that of his subsequent worshippers. And Buddhism became a new religion independent of that which it sought to reform. Others came, preaching salvation by the grace of God. Ramanuja and others stressed a personal God. The Ramananda sect exalts “Rama’s boundless love for men of every race or creed.” In latter days there have been attempts to make Hinduism universal. There is a Hindu missionary society whose avowed aim is “to make the whole world Hindu.” Some of these many reform movements have broken away from the caste system. Most of the reformers, however, had little success unless it be success to become yet another object of worship within a new sect.

HINDUISM—II. (Main Ideas.)

Devotional period :

Silent Worship.

Bible reading : John 10. 22-38.

Silent Worship.

For the School.

Take as many weeks as necessary to work through the following summary of Hindu doctrines, together. Assimilate each of the main points, together. Talk them over, together.

Five main ideas emerge from the preceding description, as being central to essential Hinduism :

1. The idea of God.

According to Hinduism there is one and only one ultimate being, for which the term BRAHMAN is used. Brahman is the one, omnipresent Divine Being, the immanent, all-inclusive World Soul. All that is, is but the manifold manifestation of Himself. God is not outside His creation. He IS His creation. All that is, is but the infinite series of His incarnations. The idea of only *one* Incarnation, germane to Christianity, is incredible to Hindu philosophic thought as it would imply that, except in one case, God and the Universe of beings were separate entities, even though the latter were dependent for its existence on the former. Nor would Hindu thought accept one particular Incarnation as differing from all others in degree if not in kind.

“ In every age I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness.”

(Bhagavad-Gita IV.)

Pressed to its logical conclusion, the Hindu idea of God is PANTHEISTIC. This remains true in spite of many attempts by high authorities to re-interpret Upanishadic thought in terms of a personal theism common to Western theology. As has been indicated, the vast masses of India do not attain to the metaphysical heights or depths of philosophic Hinduism, nor even to the monotheism of some re-interpretations of it. Illiteracy is widespread—an illiteracy not only of the copy-book but of religious thought and experience.

2. The idea of man.

According to Hinduism the Individual Soul is identical with the World Soul or *Atman*, and *Atman*=*Brahman*. This equation is

regarded as the ultimate secret of being. The most frequently quoted single sentence from the Upanishads is :

“That Soul. That art thou !” And “Whoever thus knows ‘I am Brahman’ becomes this All.”

Those Western minds which are sympathetic with this esoteric pantheism would at least attempt a distinction between the part and the whole, between the individual Self and the Greater Self of which it is a part. It is doubtful whether such a distinction would find approval with acute Indian exponents, since “separateness” and “parthood” are held to be illusory—but these are high matters about which men will write and debate to the end of time. Perhaps a satisfactory way of formulating the Hindu idea would be to say—God is not external to the individual self. There is only one reality—the Self, and the Self is God. The Universe, in so far as it is real, is God, not God’s. This is alien to the idea of the supernatural, common to the West.* Is it nevertheless preferable?

One present-day Hindu saint and seer puts it thus : “See thyself and see the Lord.” Singularly enough Jesus of Nazareth is reported by his fourth “biographer” as having expressed a similar—some would say the same—doctrine. The Gospel according to St. John is said to be an increasing favourite in Christian intellectual circles, and even though it is doubted whether, in comparison with the other three Gospels, it reliably presents the actual words of Jesus, it is generally argued that it gives a sound interpretation of them and may even record the more intimate discourses of Jesus. Jesus (we are told) said : “I and my Father are one” (John 10. 30). He was immediately attacked for blasphemy. He had not said, “I *alone* am and will be the incarnation of God,” as common interpretation assumes. His expression would have been completely acceptable to a Hindu sage. (On the other hand the same Gospel, John 14. 6, quotes Jesus as saying, “No man cometh unto the Father but by me”—which seems to imply that he himself took the exclusive view of his relationship.)

3. The idea of the world.

The World as we apprehend it is, in Hindu thought, a dream or an illusion (Maya). Brahman contrives for Himself out of Maya an appearance whenever He chooses, but because He is God He is not deceived by appearances. Man also is Atman, i.e. Brahman, but is all too often deluded by Maya into thinking that he is not Atman. To throw off this delusion and realize the eternal unity is to be liberated from birth and death.

Such doctrine may seem unreal to Western readers at first, but it should be remembered that it is not far removed from the idea of matter current in modern scientific theory. No less an authority than Sir Oliver Lodge held that “Matter is an illusion,” and the late Sir James Jeans coined a well-known phrase when he

said that the world was like a great thought on the part of a Divine Mathematician. Philosophers have disputed the right of scientists to pronounce on philosophical issues, but even English philosophy has had its Berkeleyan Idealists who have resolved the universe into God's thoughts.

4. The idea of existence.

Hindu thought as a whole is not in love with life. Indeed, it regards existence as painful, even though from an ultimate standpoint both the existence and the painfulness are an illusion. Like a bad dream, it is unpleasant while it lasts. Essentially, therefore, it is something to get rid of. And ways are prescribed for getting rid of it.

Mention must here be made of the doctrines of KARMA and REBIRTH. Neither of these was taught in the earliest stages of Hindu religion, but eventually they became integral to it. Quite apart from Brahman or any deity, there is said to operate throughout the universe a cosmic law—KARMA. It is the law of "the deed." By it due retribution comes to everyone according as his deeds have been good or evil. The consequence of deed is REBIRTH—the re-incarnation of the good into a higher caste and happier status, of the evil into a lower. Man and animal are thus related in one upward or downward gradient. Through hundreds and thousands or even millions of years the Soul may climb back to a level once forfeited, or climb on through increasing degrees of saintliness until the end is won—release from the long cycle of births and deaths, release from existence. As Buddha was later to emphasize, to abstain from all earthly desire is to be freed from mortality, from individuality, from material sense : it is to reach tranquillity.

The origin of this way of "World and Life negation" (as Albert Schweitzer has called it) is much in dispute. Some ascribe it to a listlessness for which the humidity and heat of India is responsible. Others see its origin in historical rather than in geographical factors in aboriginal conquest and subjection. Doubtless both elements enter in, each reinforcing the other and both reinforced by the philosophy they helped to engender. Once established, the ideas "die hard" and take root also in other soils ; Britain and the West, for example, successfully imported "reincarnation," which maintains a strong growth in theosophical circles. Arguments for and against it have been and will be again advanced. It is a hypothesis, incapable of proof or disproof.

5. The idea of salvation.

Three grand routes are prescribed to those who would escape from the painfulness of endless rebirth, from Karma, from existence. (a) *The Way of Knowledge—Jnana-marga.* This is the way of philosophical Hinduism, of the Upanishads—an unstriving Self-realization. Physical and mental disciplines are prescribed (Yoga) for

reaching this beatific state of breathless contemplation of the Absolute. (b) *The Way of Works—Karma-marga*. This is the way of those whose lives conform, "without attachment," to the prescribed details of the moral code, e.g. of Manu. The way of "good works," performed without thought of reward, is nowhere more strongly recommended than in the Bhagavad-gita itself, which nevertheless is mainly concerned to portray the third way, viz. (c) *The Way of Devotion—bhakti-marga*. This is the way of devotion to any favourite deity and particularly devotion to the personal God Krishna, as portrayed in the Song of God.

Parallels to each of these three ways may be sought and found in other Faiths and notably in Christianity. Thus, Neoplatonist contemplation of the Ultimate Values, obedience to the ethical teaching of the Sermon on the Mount, personal devotion to Christ as Lord—each path has its advocates. Some say that all three should be essayed. It is not otherwise in Hindu piety.

"Christianity," it has been said, "has failed." That depends on what Christianity really is. If Christianity is Christendom, it may certainly have failed to attain the standards of its own highest Scriptures. (For another connotation of the term, see Section I of *Design for Living*, the Handbook for 1945.) Has Hinduism failed? Are there standards in its Scriptures to which its adherents have failed to conform? In our next study we look again at the *moral* content of Hindu Scripture and of Hindu religion and aim to discover whether the moral weaknesses of Hindu development are in practice only or in theory also.

HINDUISM—III. (Attitude to Persons.)

Devotional period :

Silent Worship.

Bible reading : Isaiah 40. 28-31.

Silent Worship.

The value of the human person has not been high in general Hindu practice. There is parental care, and regard *within* the classes. But pity and concern for man as man is not exalted. Several factors may be regarded as contributory :

I. The caste-system.)

Across the face of historical Hinduism lies the woe of the system of CASTE—this division of all Hindus into one of four hereditary classes, each with its rites and duties, each shunning intercourse with its inferiors—a system of mutually exclusive communities,

supposedly of divine origin, to be accepted without question as of permanent institution.

There can be little doubt that the system was *economic* in its origin. The original inhabitants had been driven to the hills and jungles by the Dravidians who in turn were pushed back by the Aryan invaders of 1700 B.C. and later. The Aryan society had itself, however, hardened into three main occupation groups before their conquest of India—priests, warriors and merchants. The displaced Dravidians were inevitably consolidated into a fourth caste, while the aboriginal elements became an outcast, Pariah people—"untouchable," the latter term being frequently applied within Hinduism to the fourth caste also. When the real origin of the four castes was forgotten, the Brahmin or priestly caste attempted to base the structure of Hindu society on what was alleged to be of divine origin and divinely revealed. The Brahmins (or Priests) came from the Divine mouth—to instruct man; the Kshatriyas (or Warriors) from His arms—to defend men; the Vaisyas (or Merchants) from His stomach to feed men; the Sudras (or Labourers) from His feet to serve men. It should not be thought that such doctrine is unknown in Western lands; "in our own time there go out in numbers from England the representations of these three castes—missionaries, officers and soldiers, and merchants" (Lloyds' *Encyclopaedia*), and the doctrine that God calls men to their respective stations was a commonplace in nineteenth-century England.

Interestingly enough, caste is being broken down in actual practice in India to-day as the result of *economic* changes. The impact of science, linking up the country in a network of modern travelling facilities, throws together those who formerly moved apart. In any railway train people of all castes may be seen cheek-by-jowl. The growing interdependence of the whole community, particularly in the large cities, contributes to the same end. Doubtless there are at present only the beginnings of change. Nationwide brotherhood is impossible in a nation composed of mutually exclusive strata. On the other hand, *within* the castes a high conception of the family tie and of personal conduct has generally prevailed and must be duly praised.

(For a defence of the early Caste system, see Radhakrishnan's *The Hindu View of Life* (pp. 93 ff.). But it is questionable whether the high motives which he ascribes to its origin were really present at the time. Certainly India's reforming spirits did not see the matter thus.)

2. No idea of the divine character.

Nothing sets the tone of society more than its conception of God, including its conception of the character of God. At both ends of Hindu society there has been no sense or conviction of a Divine Will to Goodness penetrating the World—whether real or

illusory—at every point. The philosophic Hindu, on the one hand, who affirmed the One, Ultimate, Inclusive Brahman, conceived that Being as impersonal, indescribable, neuter. Whether or not the Upanishadic God is philosophically credible, It (or He) is ethically dull—not actively concerned in living things. This sets no example to man, who, in Hindu thinking, is in any case but a temporary manifestation of the Great Unmoved. The Hindu masses, on the other hand, have had no notion of the Supreme God at all, but in its place is the welter of polytheistic and animistic chaos.

3. No sense of sin.

G. K. Chesterton once remarked: "The world becomes green again when you believe in sin." What do you think he meant? Face this question, as a group.

The idea of SIN takes us a good deal further than that of right and wrong. Right and wrong may have a merely factual reference, as when we speak of a right and wrong way of doing a mathematical problem, a right and wrong answer. Or it may refer entirely to one's own convenience and interests—e.g. honesty may be advocated as the best "policy," or (in modern times) deprecated as the *worst* policy! Again, it may refer to the interests of a group or of the community. Historic Hinduism knew the difference between right and wrong in all these senses; it knew the meaning of ignorance and of bad manners. But the idea of right and wrong as obedience and disobedience to the Will of God was, and is, foreign to it. God is not actively at work, and summoning man, too, to the task. Doubtless the choice before mankind in these matters is a choice between one conception or belief and another. But that does not mean that one conception is *as good as* another, certainly not in terms of human welfare.

4. The illiteracy of the masses.

Education does not in its academic sense necessarily elevate the attitude to persons. But it makes progress in that direction possible. India is still predominantly a dark continent. At the same time, its religion must not be judged entirely on the basis of the millions who have never understood it.

The other side.

Righteousness, like love, thinketh no evil. To condemn or to claim superiority is no part of the cultivated life. The aim of enlightened minds will be to enable all faiths to realize their own best traditions, to fulfil their highest aspirations and to overcome the lower impulses, the less worthy conceptions. Within Hinduism itself there have been reforming spirits. Their lack of success is no disparagement of their proposed reforms. From Buddha to this

day Hinduism has produced its saints and seers. A faith which can command the intellectual assent of a Tagore, a Gandhi, a Radhakrishnan, and the Vedantists, is comparable with others. To this day "Christianity" is continually being recalled to the Christianity of its Founder; Hinduism cannot be recalled to the standards of a historical founder, but it is continually being refined and re-presented, free from caste, idolatry and other impurities.

Thus re-presented it brings its contribution to the Idea of God and human destiny. The ethic which is potential in the Great Equation, "That art thou," is being apprehended and stated. The moral inference is at last being drawn from Asiatic metaphysics. Man thus becomes no longer a mere emanation of impersonality, but part of the real life of a living God. No man is an island; each is a piece of the mainland. If (as some say) something in this progress is due to the influences of Christian culture, the reverse process may also deserve encouragement. When all Faiths learn from each other, the best gifts of all civilizations, being shared, will enhance one another.

Questions for the School.

1. Hindu sects and thinkers have re-interpreted Hinduism as freely as others re-interpret Christianity. How much in Hinduism can you accept when you re-interpret?
2. "The Hindu loves an inconsistency." If that is true (and it may be equally true of ourselves), does it not suggest that some elements in Hinduism are acceptable and some to be rejected?
3. Will the same be true of *all* Faiths? Or will some particular Faith be acceptable in every detail? Has such a Faith yet appeared?

Closing exercise.

Consider together this well-known passage from Wordsworth's famous *Lines above Tintern*, quoted by a recent writer on Hinduism and its idea of God:

"I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion, and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

Books:

- Any small volume on the Religions of the World.
Man in Eastern Religions. F. H. Hilliard. (Epworth Press. 5s.)
Comparative Religion. A. C. Bouquet. (Pelican. 1s. 6d.)
An Introduction to the Study of Some Living Religions of the East. S. Cave.
 (Duckworth. 6s.)

The Hindu View of Life. S. Radhakrishnan. (Allen & Unwin. 6s.)
Ten Principal Upanishads. Trans. Purohit & Yeats. (Faber & Faber.)
 Library only.

Hymns of the Rig Veda. Trans. and ed. by R. T. H. Griffiths. (Luzac.)
 Library only.

More advanced works, if desired, will be found in most libraries,
 e.g. *The History of Religions.* 2 vols. (Moore.) *The Crown of
 Hinduism.* (Farquhar.)

See also Hastings' *Encyclopaedia of Religion and Ethics.*

JUDAISM—I. (In the past.)

Devotional period :

Silent Worship.

Bible reading : Hebrews II. 32-40.

Silent Worship.

For the School.

Take as long as may be necessary to read through the following notes together. The leader should see that every member has assimilated each point as it is presented. Discussion is best restrained while information is being acquired.

Unlike some other great religions, Judaism does not date from the time of one historical founder, though great historical personalities had much to do with the shaping of it. It *grew*, over a period of fifteen or more centuries, rather than emerging complete and "ready-made" from the experience of one life-time.

Bird's-eye view (historical).

The long story of development covers a period of time which we should try to see in our mind's eye and as a unity.

1. Migration of a Bronze Age Semitic people (possibly under Abraham) from the Euphrates valley to the Mediterranean coast. (Genesis.)
2. Migration again, southward into Egypt where a good reception degenerated into virtual slavery. Moses led them free (Exodus). About 1200 B.C.
3. Desert life, followed by reconquest of their Mediterranean coast-land, Canaan.
4. Monarchy established (about 900 B.C.) ; growing wealth ; disruption into two kingdoms—North and South. Rise of great prophets.
5. Dispersal of northern Israel by Assyria and of Southern Israel (Judah) by Babylon. Beginnings of the written LAW. About 600 B.C.

6. Return of a remnant of Judah when Persia overthrew Babylon in 539 B.C. Jerusalem rebuilt. The LAW collated.
7. Partial dispersals of Jews (Judah) by the Greeks and their successors to North Africa and elsewhere. Revolt under Judas Maccabaeus.
8. Tolerance and growth under Romans until Jewish theological (monotheistic) and political (nationalistic) difficulties led to the destruction of Jerusalem by Rome in A.D. 70. Complete dispersal of Jews.
9. The Jewish nation within the nations unified by its Scriptures, which were now complete.
10. Good relations with Mohammedanism; difficulties under Catholic Christianity. Growing Zionism, i.e. desire to return to Palestine. (N.B.—This is *not* the occasion for groups to discuss modern Jewish political events.)

The literature of Judaism.

It was a great Council at Jamnia which declared, somewhere about 100 A.D., what were and what were not to be regarded as the sacred scriptures of Judaism. The twenty-four documents which were then accepted correspond to the thirty-nine books of our Old Testament. They were arranged in three groups: (1) The LAW, i.e. the five books of Moses—Genesis, Exodus, Leviticus, Numbers, Deuteronomy. (2) The Prophets, both the Former (Joshua, Judges, Samuel, Kings) and the Latter (Isaiah, Jeremiah, Ezekiel and Twelve Minor Prophets). (3) The Writings—Psalms, Proverbs, Job; Canticles, Ruth, Lamentations, Ecclesiastes, Esther; Daniel, Ezra and Nehemiah, Chronicles.

The Literature of Judaism, however, is wider than its sacred scriptures. The Law, for example, had to be applied to the innumerable circumstances in which the faithful might find themselves. From the time of the destruction of Jerusalem in A.D. 70 the Rabbis (Jewish Teachers) gave oral instruction in Palestine and Babylon and this instruction was gathered together about A.D. 200 to form the *Mishnah*. Still further instruction later constituted the *Gemara*, and these two comprise the *Talmud* (instruction).

Orthodox Judaism has always believed that the Law (Torah) was given by God himself to Moses on Mount Sinai. "Moses received the Torah on Sinai, and handed it down to Joshua; Joshua to the Elders, the Elders to the Prophets, and the Prophets to the men of the Great Synagogue." Doubtless some great historical personality, whether Moses or "some other gentleman of the same name," lies behind the remarkable moral teaching associated with the Sinai period, some 1,200 years B.C.

The essence of Judaism.

Judaism is in no way a speculative system of philosophy like the Vedanta of Hinduism. It is a practical, concrete religious

faith and ethic. The keystone of the whole never moves—the Oneness of God, and the unity of man with him through participation in his goodness. Whatever form the literature may take—history, biography, folklore, poetry, philosophy—there is one predominating theme: One God whose way is righteousness. Consider these words of an acknowledged authority, describing the great ethical monotheism which emerged in Jewish faith:

“It is the idea and challenge of the One. The One thing commanded, the Good and the Right; the One Being who proclaimed this and demanded it from men. Finally it means the Unity and Totality of Man.”—LEO BAECK.

A Story of development.

In the 1948 Study Handbook, *Towards Adjustment*, a series of studies on the Bible was included. It was there suggested that a main “key to understanding” was the idea of development. Better and more adequate conceptions of God, of man, of the good life, of suffering, of human destiny, were continually breaking in upon the minds of sensitive Hebrew thinkers and seers—and this not always in a gradual manner, but often in sudden flashes of awareness arising from life-experiences.

(Schools and Groups might turn back with profit to the Notes there given, pages 175-8, 232-8. If the notes were not studied at the time, it might be a good plan to set aside one or two sessions to do so in connection with the present studies of Judaism as a whole.)

Outstanding personalities.

Jewish history was in many ways shaped by the long series of outstanding personalities—Abraham, Moses, Samuel, Elijah, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Ezra, Nehemiah and so on. Perhaps it was this factor which contributed chiefly to the *significance of the human person* which runs throughout Jewish Biblical literature. Persons mattered, and (next to God himself) they mattered supremely. Faith in a *Personal* God was established as early as the time of Moses, who interpreted his people's deliverance from conditions of social and economic injustice as an Act of this Personal Deity. Judaism and philosophic Hinduism are poles asunder.

In what follows we summarize the findings of the ancient Hebrews (They were called “Jews” after the time of Ezekiel and the Exile. The word Judaism, which covers the entire history of this religion, was first used about the year 100 B.C., in the Graeco-Jewish literature of II Maccabees.)

The idea of God.

Once again, see Lesson Handbook for 1948, especially pp. 232-5. In the earliest stages, reflected in the Book of Genesis—though that book was written long after the events it records and *may* contain ideas (true and false) read back into those events by later writers—

God was the *tribal leader* of the wandering Semites. But Abraham's God was none other than "the Lord God of heaven and the God of the earth" (Genesis 24. 3). His God was supreme, if nothing more. Nevertheless, Abraham took no steps to propagate his faith. He cannot be called the founder of Judaism. Indeed, some say that he was not so much an historical individual as a symbol of the nomadic stage in Hebrew growth. Under Moses God's Sovereign Nature was not only believed but was made a matter of public testimony. Yet even Moses did not deny the existence of "other gods." (Read Exodus 20. 3; Deuteronomy 5. 7.) It was forbidden to worship these, however. Nor was God regarded as quite supreme over the whole earth, for David could feel that were he banished from his country he would be cut off thereby from Yahweh (1 Samuel 26. 19). He was a monolater, i.e. a worshipper of one God, but he was not a monotheist, i.e. a believer that only one God exists. Naturally enough, such a God was a Lord of Hosts, a God of wars, a God who hates.

It was the great Hebrew Prophets who first enunciated the doctrine of the One only God—and that too a righteous and just God, said Amos; and a loving God, added Hosea; a God of majestic holiness, contributed the first Isaiah; a God whose purpose for man is moral growth before material gain, emphasized Micah; a God whose doom is pronounced against persistent wrong-doing, said Zephaniah; a God of judgment yet of hope, Habakkuk believed; and supreme among and over all nations, affirmed Nahum. Jeremiah, who learned fellowship with God in his own bitter sorrows, declared God to be actively at work in His world, the supreme agent for good in the lives of men.

"Behold, says Jehovah, I will put my law in their inward parts; in their heart will I write it." (Jeremiah 31. 31f.)

The idea of religion.

It is commonplace among free-thinking people to say that the only religion they are interested in is that of good works, of good quality living. There is no monopoly, however, in this emphasis on conduct as the essence and touchstone of sound religion. Jewish religion is full of it. Time was, of course, when in their spiritual infancy they made for themselves idols, after the manner of their neighbours in Canaan. Even Yahweh they had thought to worship with burnt-offerings and incense, transferring to him the tokens deemed acceptable to lesser deities of the age. But the great prophets of Israel purified religion of all its superstitions, magic and illusions. Thus Hosea:

"I desire loving kindness and not sacrifice, and the knowledge of God rather than burnt offerings."

Amos had, in fact, gone further still. We are accustomed to-day to regard a hymn as an acceptable offering, but the prophet

conceived even that approach as an obstacle, as a substitute for personal and national obedience to a Righteous Will :

“ Take away from me the noise of your songs, for I will not bear the melody of your voice. But let justice roll down as waters, and righteousness as a mighty stream.”

The conception of religion as *ethical obedience* to God was capable of two interpretations, and both appear in Jewish history. There was the legalistic conception of those to whom their religion meant chiefly the observance of rites and ceremonial purity. Nehemiah and Ezra encouraged their compatriots to adopt this conception after the return from the exile. (See Nehemiah 10. 29.) The Rabbis later computed 613 Commandments in the first five books of the Law which must be obeyed—Jesus had some serious criticisms to make of this conception of religion. This conception, however, was not the only one. There was another interpretation of ethical obedience running through Jewish religion from Jeremiah and the Psalmist, onwards ; the interpretation of it as the expression of “ God’s renewing influence in the heart,” of personal fellowship with God, of *personal devotion* to God. So conceived, true religion brought a delight in God’s will—Oh, how I love Thy law (Psalm 119. 97). Micah brought both ideas into unity in his well-known words :

“ To do justly and to love kindness and to walk humbly with thy God.” (Micah 6. 8.)

Have we as groups or individuals got beyond that ? Have we even got as far ? In no other religion has more stress been laid on *individual responsibility*, on *personal devotion*, on fellowship with God, on joy in obedience. Jeremiah’s description of personal religion of this quality is a beautiful outpouring :

“ I will be their God and they shall be my people ; and they shall teach no more every man his neighbour, saying, Know the Lord : for they shall all know Me, from the least of them unto the greatest of them, saith the Lord . . .”

The idea of good and evil.

As follows from such personal religion, good, for Jewish thought, consists in obedience ; evil consists in disobedience—to the Holy Will of God. And disobedience brings consequences, painful to the transgressor and often painful to his descendants too, and to his neighbours. The second Commandment (Exodus 20. 5) made that plain : “ unto the third and fourth generation,” etc. Ezekiel corrected a misinterpretation of this : the later generations are not “ guilty.” But we are all bound together none the less in the bundle of life and suffer innocently as well as guiltily—a fact which, as Job came to feel, is mystery enough ; but (as he also came to feel) God knows His own business. Love the Lord your God : serve him, and love your neighbour as yourself. *There* is guidance enough. Judaism is a vigorous, moral religion.

The idea of man.

Doubtless in their nomadic days this deeply religious people had not evolved their "doctrine of the individual." The individual was one of the class, indistinguishable from it except in an arithmetical way. The surprisingly early stage at which the high "doctrine of God" was reached, however, brought with it a corresponding "doctrine of man." The two are never far removed. As God became King, even though of the Hebrew people only, his people became subjects—each with his own rights and duties. Individuals began to matter. And when Hosea was able to attribute love to Yahweh, the value of the individual rose still further: he became one on whom God "sets his love." Jeremiah drew the full inference; the individual is a "person," an end in himself. Through persons God would bring in His righteous rule. As he had made them originally in his own image, so he would write his law in their hearts and make a covenant with them—sealing their responsibility and His good purposes.

There are passages in which God is conceived as promising material security and prosperity to his obedient people. Yet Micah (Micah 3. 11-12) had rejected this view in theory and Jeremiah knew it to be false in practice. To work together with God meant a relationship of shared purposes. In this connection the Book of Leviticus had laid it down: "Thou shalt love thy neighbour as thyself" (Leviticus 19. 18)—the saying which Jesus coupled with Deuteronomy 6. 5 as summing up all the Law and the Prophets and constituting the essence of mature religion. But who is my neighbour? The Second Isaiah had already proclaimed God to be King of the whole earth—disregarding all barriers of race and space and time. Jeremiah, too, had intimations that non-Jews might participate in the worship and blessings of Yahweh. Neighbour-ness, therefore, meant neighbourness to *all*. In superlative terms 2 Isaiah (chapter 53) describes the *suffering* neighbourness which is involved in becoming an instrument of God's good purpose for the redeeming of "persons." When men undergo suffering *for* one another rather than inflicting it *on* one another, they have achieved the "doctrine of the person" as the best Jewish thinkers understood it.

The idea of history.

Closely associated with the idea of man is that of human history. Is history a "meaningless concatenation of circumstances," just "one damned thing after another," or is it going somewhere, however slowly? Jewish religion is in no doubt. History unfolds a Divine purpose and constitutes a Divine training. This purpose and training hold mainly for the group and the nation, but by implication for the individual also. It is not taught that all that happens is by the Divine Will, but that through all that happens the Divine Will is ever being realized or brought nearer to realization. Since back of

all history God *is*, history is going His way. Hence the optimism of Jewish religion.

Judaism early believed that, to accomplish his purpose for the nations, God would send them a Messiah or Anointed One. The first Prophets anticipated that the coming of Messiah would be an outward, visible, material revolution in which enemies would be destroyed and the Jewish people would be led forward as the chosen community which they had always believed themselves to be. This did not happen. The question was re-thought in terms of a more spiritual leadership. Since the time when Jesus was rejected for the role, some thirty-four Jews have presented their claims to it, mostly in connection with political ambitions. Advanced Jewish thought to-day, as we shall see, regards Messiah "not as a person but as an era or new-born age," a kind of universal ideal social order, a true kingdom of God on earth.

The idea that the Jewish people of Bible times was a "chosen nation" is to-day similarly re-interpreted in a spiritual sense, at any rate by liberal-minded Jews, whose thought on this point approximates to the use of the term in the Christian world. Theirs was a chosen people in that they were chosen by Yahweh to communicate to all mankind revealed truths about God and man. They were "elect" for moral and religious, not for political, purposes. But nationalism dies hard and still walks the earth under its theological banners.

Judaism in decline.

As in other Faiths, retrogressive elements are evident alongside the progressive ones. When the Jewish people returned from Exile, Ezekiel sought to organize them afresh into a compact community. He laid a good foundation in his idea that God would "give them one heart" and "put a new spirit within" them (Ezekiel II. 19 ; 36. 26), but on that foundation he built an edifice of extreme ceremonialism and ritual observance (Ezekiel 44. 9). He became the "father" of Judaism in its narrower sense. Ezra also focused attention on externals, on legalistic correctness, on details concerning sacrifices, marriages, Sabbath-observance. "Religious practices" tended to supersede the "practice of religion" and to become all. Rabbinical Judaism sprang from this source and, in spite of the defence of it by the late C. G. Montefiore, it created a situation upon which the comments of Jesus of Nazareth were doubtless timely.

Not only in its externalism, however, did Judaism reveal a falling off from its once high standards. The "apocalypticism" of the later prophets (Zephaniah, Joel, Ezekiel, Daniel, Enoch) substituted a policy of despair for one of vigorous moral hope. Despairing of national eminence they looked for some Divine intervention, some catastrophic deliverance, maybe a closing down of the present world-order. This attitude "paralysed personal

initiative" and took away the responsibility laid on each believer to live in faithful moral obedience to God's will. Instead of bettering the present, they banked on a hypothetical future—which never came.

The true succession.

But the torch of true piety was not extinguished. It was passed on *between* the Old and New Testaments. Devout figures like those of Simeon, Zacharias, Anna, John the Baptist, Gamaliel were witnesses to it. Jesus himself was a Jew. There have been Jewish saints and seers in many lands. They are with us to this day. W. R. Inge writes: "The true apostolic succession is the lives of the saints." It is true of more Faiths than one.

JUDAISM—II. (To-day.)

Devotional period:

Silent Worship.

Bible reading: Luke 10. 25-28.

Silent Worship.

For the School.

First week: Work through the following notes together, discussing freely as you go. Consider Jesus as a Liberal Jew.

Second week: Invite a Liberal Jew to speak on "The Faith of a Liberal Jew," and an orthodox Jew to speak on "The Faith of an Orthodox Jew." (For this purpose, write for advice to *The Central Jewish Lecture Committee*, Woburn Square, London, W.C.1.)

(If hymns are desired, nos. 335 and 367 *F.H.B.* (revised) would be suitable.)

Judaism is a living religion, not a dead one. You can become a Jew even though you lack Jewish blood. It has many things to commend it. One may summarize thus:

1. The One Supreme Holy God.
2. His Moral Government of the World.
3. Sin as disobedience to his will.
4. The religious duty of man to man.
5. Direct relationship between God and man.
6. The joy of doing the will (law) of God.
7. A high spiritual destiny for God's people.
8. The preservation of the purity of domestic life.
9. The religious education of youth.
10. Social welfare.

In Great Britain to-day Judaism is to be found in three main types. This is true of Europe and the United States, but I am indebted to Rabbi Mattuck for the warning that three descriptive names of these types have rather different connotations outside the United Kingdom.

(a) Orthodox Judaism.

The Orthodox Jew maintains a strict observance of the ritual and legalistic rules laid down in the Old Testament. The orthodox Rabbi regards the Torah as embodying the Will of God, and the Talmud (or Rabbinic application and commentary) as having almost equal authority with the Torah—of which it is even said to be a part. The majority of Jewish Synagogues are Orthodox. Just as there are many so-called "Christians" who are so in name only, so also there are many Jews who are Jews in little more than race. But there are some fine Jews of the Orthodox school. The writer of these notes was taught by one, and his moral impact was outstanding. He led a thoroughly disciplined life.

(b) Reform Judaism.

The Reform Jew sits loose to a certain number of the observances and attitudes of orthodox Judaism. He seeks to express central Jewish beliefs in ways which conform with modern knowledge—with the teaching of modern science, for example, and with modern Biblical criticism. Thus he claims to make of Judaism a living religion. Traditions are not broken with: Jewish Holy Days and festivals are observed—Passover, Pentecost, Tabernacles, Rosh Hashanah, Day of Atonement, Chanukkah, etc., and (of course) Sabbath-day Synagogue Worship. Religious instruction to children and home observances are valued highly. Nevertheless, Reform Judaism believes that Divine revelation is progressive and that it has continued since Bible days. Not every injunction of the Bible and Talmud is acceptable, e.g. some of the rules about marriage, divorce, slavery. Not all ceremonies laid down in holy writ are deemed obligatory, e.g. animal sacrifices and some of the regulations concerning foods. Reform Judaism gives to women the same status as men in Synagogue worship.

(c) Liberal Judaism.

Liberal Judaism is but another name for Reform Judaism except that it is the term most generally used by those Jews who occupy the "left" position in the Reform Movement. Particularly in matters related to Synagogue services they take a rather more advanced attitude. Believing that these should be alive and effective and that the prayers should be both understood and believed, the Liberal Jews arrange for some prayers to be said in English as well as others which are said in Hebrew. New prayers, too, as well as old are included.

Both Reform and Liberal Judaism are less strict in their dietary laws than are the orthodox, yet diet as such still plays an important part in their religious life—a point which might profitably be noted by other Faiths. All the observances of Judaism have values for home and for education, for personal hygiene and social well-being, which are their own best witnesses. (N.B.—Many Jews fall into none of the above three categories. They have abandoned all religious interests. They are no longer within the bounds of Judaism and as such are not our concern in these notes, which deal with Jewish religion.)

Zionism.

The Jews are the remnant of a disrupted nation, now scattered over all the earth. Their blood has been mixed with many other races, yet certain physical and spiritual features persist. There are said to be some ten or eleven million Jews, half of whom are in Russia. New York contains ten times as many as does Palestine. At an international congress in 1897 a Movement was launched to secure an officially recognized national home in Palestine. The desire of many Jews to return thither is understandable, especially since about 1933, but it would be physically impossible for all to do so and many do not wish it. Broadly speaking Zionism is favoured by orthodox Jewry and also by considerable numbers of others whose religious conviction is not marked. Liberal Jewry favours absorption into the nationalities among whom it is now living, believing that its best course is to make a maximum spiritual contribution to the well-being of the communities which have received it.

Messianism.

All spiritually-minded Jews believe that God appointed their nation to be witnesses of religious truth to the whole world. They look forward, too, to the time when humanity as a whole will live in complete obedience to God's law. Orthodox Judaism associates such a time with a personal Messiah yet to come. Orthodox Christianity says the Messiah has already come and will come again. Liberal Judaism does not teach the idea of a personal Messiah, but rather a belief in a Messianic age, i.e. a possible state of civilization characterized by peace, in which none shall hurt or destroy—for "the earth shall be full of the knowledge"—and obedience—"of God as the waters cover the sea." The Messianic hope is transferred "from the realm of the supernatural to the realm of history" (Mattuck).

Liberal Judaism and Jesus.

What is the attitude of progressive Judaism to Jesus of Nazareth? Unitarian Christians reject a "supernatural Christ," but regard Jesus as the highest manifestation of God that has yet appeared.

Are Liberal Jews Unitarian Christians? They certainly regard him as "a true and noble Jewish prophet" whose attitude to the Law in certain respects revealed a deeper spiritual perception and a profounder truth than that of the Rabbis. They are unable, however, to accord to Jesus the highest place. See *A Jewish View of Jesus*, by L. I. Edgar (Jewish Religious Union, St. John's Wood Road, N.W.8), in which the writer takes exception to Jesus' (1) Extreme individualism, as against social righteousness; (2) World-renouncing ethic; (3) Expectations that the end of the world was near, and his consequent moral demands; (4) Vehement language about the Pharisees; (5) Death, as interpreted by Christianity.

A recent Credo.

In a brief statement of modern liberal Judaism, Rabbi Dr. Israel I. Mattuck says:

"It insists on the belief in one God and His uniqueness, that He is the God who is manifested in the whole universe and in human history, that He is a God of love and justice, that every human being can come to Him through prayer and repentance from sin." "It recognizes the divine quality in man which he possesses because of his relation with God, the consequent moral duties that lie upon him, and the hope of immortality which issues from it; and it holds the messianic belief in the ultimate triumph of righteousness in the life of humanity."

Does such a Faith offend? If so, why? Does it suffice? If not, why not?

Book references:

1. Any short account of Hebrew religion.
The following also may be consulted. They will be in most good libraries:
Hebrew Religion and Its Development. Oesterley and Robinson.
Peake's Commentary on the Bible, pages 80-97.
2. *Liberal Judaism: Its Thought and Practice.* Rabbi Israel I. Mattuck. (Union of Liberal and Progressive Synagogues, 28 St. John's Wood Road, N.W.8. 2s.)
The Essentials of Judaism: from the Liberal point of view. Rabbi Israel I. Mattuck. (Routledge. 1s.)
The Essentials of Liberal Judaism. Rabbi Israel I. Mattuck. (Routledge. 8s. 6d.)

Section IX.

The Personality of Jesus

NOTES BY E. KATHLEEN DRIVER.

INTRODUCTION. *

The theme of this book is the consideration of men and women as persons. What has the Christian faith to do with that theme? Some would say: everything—that the Christian conception of God and man alone gives us the assurance that the most important fact about man is that he is a person, and that he can have personal relationship with a God who is also personal. The “radical personalism” of the Christian faith (the phrase is Dr. H. H. Farmer’s) is seen in its affirmation that God has revealed himself, not by the imparting of general truths through the mouth of a prophet—that was the partial revelation of Judaism and is the teaching of Moham-medanism—but in an historical personal life. In these three studies we are to consider that life, but we do not begin with the full Christian affirmation. We start with no presuppositions and try to construct a portrait of the historical Jesus. If at the end of our consideration we find ourselves able to make such affirmation we shall have reached that point not because we started with an idea of what God was like and set out to prove that Jesus conformed to that idea and was therefore divine, but because we find ourselves driven to that position by the impression which his personality makes upon us as the highest we can conceive.

In our study the Gospels are our sources, and in any historical enquiry in which we may engage the first thing we do is to make sure of the reliability of our sources. It is impossible within the compass of this brief essay even to outline the lines along which modern scholarship has established the reliability of the gospel records. The material is available for those who wish to pursue the subject in such books as C. H. Dodd’s *The Bible To-day*, Sir Frederick Kenyon’s recent reply to Bishop Barnes’s book on *The Rise of Christianity*, and many weightier volumes, describing themselves as Introductions to the New Testament, which may be found in libraries. If what follows here appears to be dogmatic it must be understood that that is because there is space here to state only the conclusions of scholars and not the methods by which those conclusions have been reached. It will be seen from our references that we use only the first three gospels, known as the Synoptics; the fourth Gospel, that according to St. John, being rather in the nature of an inspired meditation on the person and work of Jesus than an historical record. According

to Streeter the earliest of the three, that of Mark, was written about A.D. 60 ; the lost document, which, with the gospel of Mark, was the original source of Matthew and Luke, probably about A.D. 50—both of them, that is, at a time when many of the contemporaries of Jesus were still alive. They would undoubtedly have challenged any statements known by them to be contrary to the facts, especially as the Christian faith was at that time being bitterly attacked by both Jews and Romans.

We have, then, in the Gospels, a portrait of Jesus as he appeared to his contemporaries, his enemies as well as his supporters, the crowds as well as his intimate friends ; but a word of warning is necessary before we begin our consideration of that portrait. In any historical study we are always in danger of approaching our subject with preconceived ideas, so that we see what we expect to see and find what we set out with the idea of finding. Nowhere is there more danger of doing this than in a study of the personality of Jesus, about which there has been so much speculation and thought. Men have attempted to find in the Gospels the Christ of the creeds and of later Christian thought, attributing to the first disciples and the people of Galilee the power to see in Jesus of Nazareth all that he afterwards came to mean in Christian experience. We have to ignore our modern ideas and try to see the picture in its rightful setting, the setting of the beliefs and ideas and thought forms of the writers' own day, and this again the discoveries of scholarship can enable us to do. We need, for instance, to know more about the conception of the Messiah and of the restoration of Israel by the direct catastrophic interference of God himself—the ideas concerning the last days expressed in the symbolism of the book of Daniel and other similar works recovered and interpreted by modern scholarship.

Judaism under the Roman Empire was in danger of becoming devitalized, as had happened in the case of the religions of other nations which Rome had conquered. The Jews clung passionately to their faith and to the hope that they might be able to rid their country of Roman rule. But they were without a leader. Then came John the Baptist, preaching the need for national repentance and proclaiming the coming of one greater than himself who should inaugurate the Kingdom of God. It seems probable that as Jesus listened to John he realized that he had within himself the power to which John pointed, and that at his baptism the seal was set upon his sense of vocation and that he accepted for himself the Messiahship. But it soon became apparent that Jesus' view of the Messiah as one who in himself would embody the idea of "the suffering servant" was completely at variance with that of official Judaism which looked for the overthrow of Rome. The Jewish leaders would have accepted him on their own terms and used him for their own ends : because he refused such acceptance they determined to destroy him. Such were the circumstances in which Jesus lived and worked.

The writers of the synoptic gospels had no doubt about the true and full humanity of Jesus. Questionings about this appear later in the history of the early Christian church. In the first three gospels he is depicted as completely human with the limitations, physical and mental, of human life. He grew in body and mind and shared the views of his age in matters of secular knowledge. He spoke the language of his own people, rich in metaphor and figures of speech. He suffered weariness and pain and was subject to temptation, yet sinless. In his religious life he showed a human type of piety—dependence on God, obedience to His will and communion with Him. We may come to feel that he was conscious of a different degree of knowledge of God and of authority, but in the Gospels he never suggests that his relations with God are not analogous to those proper to man (see Study II). The emphasis is not upon his miraculous powers. Indeed, we gather that he himself deliberately avoided creating an impression of power by the use of them. When he did use them it was in the expression of his intense sympathy and compassion which could not pass by suffering without relieving it. The emphasis is upon his character and personality, and as we study the portrait drawn for us in the gospels we are impressed with the perfection and balance of that character. Of the best people we know in human life we usually find that we have to admit that they have the faults of their virtues—they are high-principled, but cold and lacking in human sympathy, or they are confident and assured, but lacking in humility. In Jesus we find an inward coherence and unity which made of his personality an harmonious whole, “an extraordinary combination of what are usually opposites carried into unity by their full development—obedience in freedom, dignity in humility, strength in gentleness, mercy and severity, faithfulness to principle and sympathy, the interest of the artist in beauty and the righteousness of the prophet, the peace of the saint and the energy of the worker.” Such perfection, we feel, implies more than a difference in degree of goodness, for “perfect” is not the equivalent of “best.” Perfection is an absolute, an ultimate, than which there can be nothing higher, which God himself cannot excel.

A man reveals his personality, his essential self, in the way he faces everyday life and tackles its problems, and it was thus that Jesus revealed himself to his contemporaries. This wholeness and poise manifested in ordinary life is seen as a complete mastery of life and all its situations. But not only does he act authoritatively, he actually claims for himself the authority, the lordship of life, which his actions seem to display. R. W. Dale, writing of the Sermon on the Mount, said :

“Who is this that places persecution for his sake side by side with persecution for righteousness’ sake, and declares that whether men suffer for loyalty to him or for loyalty to righteousness they are to receive their reward in the divine Kingdom? Who is it that in that sermon places his own authority side by side with the authority of

God, and gives to the Jewish people and to all mankind new laws which require a deeper and more inward righteousness than was required by the ten commandments? Who is it that in that sermon assumes the awful authority of pronouncing final judgment on men? These are not words that we ever heard before, or have ever heard since from teacher or prophet. Who is he? That question cannot be silenced when words like those have once been spoken."

The contemporaries of Jesus, faced with that question, and feeling that only in the realm of the supernatural could they find the answer, said that he was a prophet risen from the dead. Peter, meeting the same question, declared that he was the Christ—that is, the highest that he knew, though in his essential character and methods Jesus presented a marked contrast to the traditional figure of the Christ. Peter's faith in Jesus as the Christ was in fact created and sustained simply on Jesus' own personal merits. Those who to-day come to affirm his divinity as well as his humanity do so because, like Peter, they have felt that in the presence of this human Jesus they are in the presence of something ultimate and eternal.

Books for further reference :

The Bible and Modern Scholarship. Sir Frederick Kenyon. (John Murray. 3s. 6d.)

The Bible To-day. C. H. Dodd. (C.U.P. 7s. 6d.)

The New Testament—a Reader's Guide. C. A. Alington. (Bell. 5s.)

Jesus, Son of Man. George Duncan. (Nisbet. 16s.)

God was in Christ. D. M. Baillie. (Faber & Faber. 16s.)

The Lord of Life. H. T. Andrews. (S.C.M. Press.) (Probably out of print. From a library.)

I.—WHOLENESS.

We have said in the Introduction to these studies that the writers of the first three gospels had no doubt about the true and full humanity of Jesus, and that in the portrait which they draw for us we are impressed with the perfection and balance of his character. The purpose of this first study is to look more closely at that portrait and appreciate the "wholeness" of his personality—"the combination of what are usually opposites carried into unity by their full development."

(a) Mercy and severity.

Consider these examples of the anger of Jesus—Mark 3. 5 ; Mark 11. 15-17; and of the sternness of his judgments—Matthew 18. 6; and contrast them with his tender concern for the despised and outcast (Mark 2. 15-17; Luke 19. 1-6) and his readiness to forgive (Luke 9. 51-56 ; 23. 34). Look at John 8. 3-11. We can almost feel the compassion with which he looked on the woman who stood there, conscious as never before of her degradation and sin. We can see

the burning scorn in his eyes which made her accusers one by one slink silently away. In Matthew 23. we have verse after verse of stern denunciation of the Pharisees, but the chapter ends with an expression of overflowing pity for the city which was to reject him.

Consider this quotation from Professor Gilbert Murray's introduction to his translation of *The Trojan Women*. Do you see in it a comment on the life—and death—of Jesus?

"Pity is a rebel passion. Its hand is against the strong, against the organized force of society, against conventional sanctions and accepted gods. It is the Kingdom of Heaven within us fighting against the brute powers of the world; and it is apt to have those qualities of unreason, of contempt for the counting of costs and the balancing of sacrifices, of recklessness, and even, in the last resort, of ruthlessness, which so often mark the paths of heavenly things and the doings of the children of light. It brings not peace, but a sword."

(b) Compassion and detachment.

All through the record of the life of Jesus we see his concern for persons. It is a record of personal relationships much more than of the teaching of abstract principles, and he summed up religion as love of God and love of neighbour—that is, not of mankind in general but of particular individual persons. The whole of his healing ministry is best understood as part of his deep sympathy with his fellow men, the expression of his compassion; and many examples might be given. Consider how he noticed the woman who touched him in the crowd (Luke 8. 42-48), how he paused in his journey to restore to the widow her only son (Luke 7. 11-15). The sight of a great crowd often moved Jesus with compassion (Matthew 9. 36; 14. 4), but he had no illusions about the real response of the crowds. Consider the parable of the sower and notice particularly its context (Luke 8. 4-8). His sympathy was quickly roused, but it was free from the sentimental reaction which usually accompanies quick sympathies. He always saw latent possibilities of good in men, but he never sentimentally idealized them. His love for Peter did not blind him to Peter's weakness and instability (Mark 14. 29-30), and we see the same love and clear-sightedness in his handling of the rich young man (Mark 10. 17-22).

Liberal Judaism finds Jesus censorious and lacking in sympathy and concern in his dealings with the Pharisees. Do you agree? If not, how would you answer this charge against him?

(c) Activity and repose.

We are told that "Jesus went about doing good," that he "healed many that were sick of divers diseases," that he taught and preached to the people. Such is a bare summary of a life that impresses us, as we read its record, as one crowded with activity; and we are amazed by the sheer physical energy displayed. Indeed, Mark's

narrative continually tells of the people's persistent demands upon him (Mark 2. 13 ; 3. 7-10 ; 4. 1 ; 7. 24). And when the crowds left him and his disciples alone for a space, then the latter looked to him for guidance and assurance and encouragement. They must surely often have tried him by their failure to understand his purpose (Mark 4. 10-13 ; 9. 28-41 ; 10. 10).

Teaching and preaching as he did would in themselves be a sufficient drain on a man's resources, but in addition there was the healing ministry which we know took his strength (Mark 5. 30). And can we doubt that to his sensitive spirit the very sight of so much misery and suffering imposed a further strain ?

Yet when all this has been said, is ceaseless activity the total impression made upon you by the story of the life of Jesus ? Are you conscious of any sense of strain ? Is there any indication of impatience or failure to meet a call for help ? We read of the disciples' being concerned for him, as when they tried to send away the mothers who had brought their children, but do you find that he himself ever felt overwhelmed by the constant pressure put upon him ?

Behind the activity was a deep sense of security (Matthew 6. 25-34 ; Luke 12. 32-34) so that the impression given was never one of restlessness or strain, but one of stillness and serenity.

Do you feel that the life of Jesus is one of studied conformity to an ethical standard ?

Paul speaks of the " meekness and gentleness of Christ." How do you account for the humility of Jesus ?

Does the sinlessness of Jesus seem to you to detract from his true manhood, or do you feel that it is man's sinfulness which makes him less than man ?

II.—GOD-CONSCIOUSNESS.

While the writers of the gospels depict Jesus as truly and fully man, they do also point to his uniqueness among men in that his consciousness of God was unbroken and immediate. Many of us have our moments of awareness when we feel that we are in God's very presence, but these moments pass. Moreover, only a limited part of our thought of God is the result of our immediate experience of him : much of it is borrowed from our reading or hearing of the experience of others. We " seek " God, sometimes we " discover " Him, we argue about Him. But Jesus, as we see him in the Gospels, seems to have a continuous and unmediated experience of God's presence. None of his thoughts of God are borrowed, though he found it natural and inevitable to appropriate and apply to his own experience those expressions of the psalmists which had been familiar to him from his youth up. His only argument for the existence of God is his own life of perfect communion with Him. We may feel that Paul spoke truly when he said of all mankind that in God

"we live and move and have our being" (Acts 17. 28), yet the activity of God is in us frustrated by our self-centredness and so not expressed in its fullness. In Jesus, however, we find "a human life and character completely unified by unwavering obedience to the Father's will and illuminated by an unclouded consciousness of the Divine presence." Thus while he never identifies himself with God and, as we said in the Introduction to these studies, he never suggests that his relations with God are not *analogous* to those proper to man, they are *unique* because of his perfect receptivity and unbroken filial obedience. He himself is conscious of their uniqueness, and claims for himself a sonship which is not shared by those to whom he speaks. He is "the Son" and speaks of "his Father." We have "my Father," "my heavenly Father." In addressing the crowds or his disciples he speaks of "your Father." The only place where the phrase "Our Father" is found is in the prayer which he gave to the disciples for their use, but did not use with them. He says that in the exercise of forgiveness we may *become* sons (Matthew 5. 44-45).

In the synoptic gospels the most definite expression of this unique consciousness of God is given in words recorded by Matthew and Luke (Matthew 11. 27 ; Luke 10. 22). Here to "know the Father" means more than to be acquainted with facts about him ; it means rather to experience him. As Professor Manson says, "'communion with God' is a nearer equivalent in English than 'knowledge of God'." In these verses we find definitely stated the general impression of his relationship with God produced by the life and teaching of Jesus, and even if these words, as some scholars say, are not an authentic utterance of Jesus himself, but actually the judgment of the author of one of the sources common to both Gospels, they still have great value for our study as being a very early verdict on the personality of Jesus.

There are many references in the gospels to the prayer life of Jesus, some of them referring to prayers uttered at times of special significance in his life, e.g. Luke 9. 29 ; 10. 21 ; 22. 44 ; others to occasions when he deliberately withdrew himself from the crowds and from his friends, e.g. Luke 6. 12 ; Mark 1. 35 ; 6. 46-47.

If Jesus' consciousness of God was continuous and unbroken, why did he pray ?

How does this God-consciousness express itself in his actions ?

Does the God-consciousness of Jesus seem to you to differ from that of Jeremiah ? (See Section XIII, pages 219ff.). If so, in what ways ?

III.—AUTHORITY.

Jesus frequently claimed authority for himself, and frequently, whether he claimed it or not, his authority was admitted by his contemporaries. Why did they admit it ? On the evidence afforded by the Gospels, are we prepared to admit it ? Are his

own claims justified? These are some of the questions we now have to face.

Look first of all at some of the claims Jesus makes for himself, e.g. Luke 12. 8-9; Matthew 25. 31; Mark 13. 31. He accepts personal homage and the costliest gift as a right (Luke 7. 36-48). He demands absolute loyalty and limitless service (Matthew 10. 37). He declares the superiority of his precepts to the old law (Matthew 5. 33) and his lordship of the Sabbath (Mark 2. 28). Having read in the synagogue one of the great "servant" passages from the prophecy of Isaiah he announces: "To-day hath this Scripture been fulfilled in your ears," thus claiming to be himself the fulfilment of the prophet's words (Luke 4. 18-21). On more than one occasion he warns men that they will be judged by their relation to himself, e.g. Matthew 7. 21-23. The woman who anointed him at Bethany is to be immortalized because of her devotion to him (Mark 14. 3-9).

How were these claims received by those who heard them? And as we answer that question, let us remember that his listeners knew that he had no recognized status, not even that of a religious teacher, while those who belonged to his own district knew that he was only a carpenter's son. Remember, too, that the Jews believed that their law contained the final revelation of God: nothing could be added to it or taken away from it. Yet, though the words of Jesus roused the opposition of the religious leaders, they secured the sympathy of the common people. Certainly they were amazed and astonished at what he said, but they admitted his authority (Matthew 7. 28-29; Mark 1. 22; Luke 4. 32). Nor was it only the common people who acclaimed him. The centurion, himself a man of authority, recognized that of Jesus (Matthew 8. 5-9). Even his opponents in ascribing his miracles of healing to the power of Beelzebub (Matthew 12. 22-23) testify thereby to their feeling that there must be behind him some power that was more than human. As for his friends, we have seen in the Introduction that the disciples found only the highest term they knew adequate to describe the one for whom they had given up everything, and in whom they still had faith, despite disillusionment and apparent failure.

Why did the disciples of John the Baptist leave John in order to follow Jesus, and why did they stay with him even after it had become obvious to them that there could be none of the popular success for which they had hoped?

Refer to the second paragraph of the Introduction on the reliability of the Gospel records and consult one or more of the suggested books. Then discuss this statement: "Either the gospels are mythological fiction, or the One who moves through their pages to his appointed end did produce on his friends, contemporaries and later disciples, the unique impression to which men have never ceased to bear witness."

Section X.

The Adult School as a Group of Persons.

NOTES BY JEAN M. ANDERSON.

During the next few weeks we shall be considering three aspects of one indivisible function of an Adult School—the development of personality in its members. It is therefore necessary for members to look at the general picture as presented in the following essay *before* attempting to answer the questions given in the schemes of study.

Most of our members seem to give the same answer to the question “Why do you come to the Adult School?” The attraction in almost every case is *fellowship*. The Education and Social Service Committee, in a discussion on Adult School Aims (October 11th-12th, 1947) agreed that the basis of the Movement is fellowship, and that any statement of aims must start from that point.

1. What fellowship is.

But what is this fellowship which can be described as the starting-point in Adult School Aims and Adult School practice? It is easier to say what it is not. It is not the result of being in the company of other people—we all know that a crowd may be made up of intensely lonely folk. A common aim is not sufficient to ensure fellowship, and neither is a common experience, though these may both help. Even a common belief is not necessarily productive of fellowship. Still less can such a grand word be applied to a careless “mateyness.” The fact is that neither in a natural group, such as a family, nor in an artificial group (a deliberately made-up group) such as an Adult School, nor in an accidental group, such as a bus queue, is fellowship the automatic consequence of the companionship of one’s fellows. It is not basic; it rests on something else. Let us consider what that something else is.

In our hearts we all know ourselves to be unique, to be different from everybody else. The knowledge brings a sense of extreme loneliness (are we not all continually “misunderstood”?) and therefore we all have at times the urge to lose ourselves in the crowd. Yet beneath this urge there is always the clamant desire to be ourselves still, to retain our differences. How miserable any woman would be in a hat that was entirely unlike the hats other women were wearing, and

yet how completely mortified the same woman is if she sees the exact counterpart of her own hat on another woman's head ! The City man choosing a new suit buys one as nearly as possible like the suit he had already, which is a duplicate of the suits most other City men are wearing. He doesn't want to be different. Yet when he is called up for the Navy, and dressed in the same jumper and bell-bottomed trousers that thousands of other naval ratings have to wear, he soon sets to work on the only bit of his equipment with which he is free to experiment, and with embroidery needle, paint or souvenir badges contrives that his money-belt, at least, shall be the only one of its kind in the Service ! Trivial inconsistencies, perhaps, but they are the outward expression of a fundamental paradox : we insist on being separate, but are afraid to be singular ; we yearn to be affiliated, but we object to being merged. There is only one kind of relationship which can satisfy both these sides of our nature *at the same time*, and that is fellowship. It is a relationship in which we recognize in other human beings something that is the same, something that is in them and in ourselves, and which is worth developing ; yet it is a relationship which gives us the fullest possible scope to express our difference, even to cultivate our difference. It is a relationship in which we escape from the limitations of our personality not by going back to the less-than-personal (as in a mob), but by going forward to the enrichment and development of personality.

2. Fellowship and education.

(a) Fellowship, then, rests on our belief in the " inviolable core of worth in every human being " spoken of in the introductory lesson to the 1948 Handbook, and on *our belief that this core of worth can be cultivated in ourselves and others*. Fellowship, that is to say, rests on our ideas about man, our conviction that man is capable of being educated. We recognize in every man, whatever he may be at the moment, the possibility of progress : and we realize that " progress is always a fresh start depending on a critical and personal choice : it is never an automatic consequence." (Robert Speaight). So that the very quality which makes us all the *same* can only be developed by the exercise of that personality, that self-consciousness and self-determination, which makes us *different*. (See note on p. 196.) Here is not only the cause but the effect of fellowship ; fellowship is itself an important part of education. Montaigne says, " We ought to ask, not who knows the most, but who knows the best. In true education everything that comes to our hand is as good as a book. So examine every man's talent, a peasant, a bricklayer, a passer-by ; you may learn something from all, each in his own line, of the real affair of this earth, how to live and die well."

(b) Are we ready, in our Schools, to carry out the implications of our much-prized fellowship, by learning from everybody ?

Or are we willing to learn only from people of a special type? Remember that the cultured Apostle Paul could say "I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise." Yet Paul did not accept *all* that the Greeks offered, or *all* that the Barbarians offered; there must have been a process of sifting, of selection. The quality of our fellowship, as well as the quality of our education, is shown by our skill in that sifting. Some Schools, with mistaken humility, swallow without thinking anything that is presented with sufficient confidence; others, with equally mistaken self-sufficiency, reject without thinking anything that goes beyond their own limited experience. Such Schools are failing to make the most of the opportunities for the enrichment and development of personality which the Movement provides.

"To adore, or scorn an image, or protest,
May all be bad; doubt wisely: in strange way
To stand enquiring right, is not to stray;
To sleepe, or runne wrong, is."

Our Schools are "in strange way" to-day. We share with the rest of the world all the upheavals attending the end of an epoch. It is important that we take care neither to sleep nor to run wrong.

(c) We see then that fellowship and education are so closely related that it is impossible to find a clear-cut dividing line between them. They both rest on the recognition of the value and the uniqueness of the human person. They should be thought of not as a progressive line, but as a circle. Yet it is obvious that such a circle leads nowhere. It is like a group of elephants in a circus ring, the tail of each one gripped by the trunk of the one behind, everlastingly going over and over the same ground. We learn from each other, but what we can learn is limited by the capacity of the group: we have fellowship with each other, but the quality of our fellowship is limited by our ability to learn and to understand. Sooner or later we reach our limit, unless we are able to draw on some source beyond ourselves, beyond our group, through which not only is our capacity for education and fellowship increased, but the increased capacity is satisfied. *Beyond* ourselves, but not alien to ourselves; the need is to enlarge the circle, to allow indeed for a continual enlargement, but not to change it or to break it.

3. Education and worship.

(a) This need is met when we consider the nature of this "core of inviolable worth"—this unique, educable quality, this quality which makes fellowship possible. It is a quality which has been given many names, but which George Fox referred to simply as "that of God in every man." If we recognize that the worth of every human being consists solely in the possession of "that of God," we have no problems of a limited circle. The group, and every member of the group, is in contact with Infinity.

Adult School members generally believe that the Universe itself has a spiritual basis ; we believe that the most important things are not material, that they can neither be seen nor handled nor analysed. Some members go further, and speak of a religious basis. (The words "spiritual" and "religious" do not mean exactly the same thing. The writer has a satisfying spiritual experience with every glimpse of Waterloo Bridge, with every hearing of the delightfully musical word "ironmonger" ; but this has nothing to do with religion. On the other hand, the dull plodding along a dark road on a wet night, with no uplift of heart about it, can be a religious experience.) Consider this statement of Professor C. E. M. Joad : "Everything and every creature in the world except man acts as it must, or acts as it pleases : man alone acts on occasion as he ought." The fact is that "that of God" in every man is not entirely under the control of man. It exercises a compulsion, which can be consciously or unconsciously resisted, or deflected towards another object, but which persists ; and which if accepted finds expression in worship. And worship is not merely an emotional excitement, neither is it just a reasoned recognition of the difference between man and God. Gerald Vann says that in worship " . . . you achieve a personal integrity which is neither rational nor emotional but *total* . . . you respond to that divine power which will give you the essential integrity without which nothing else is of importance—the integrity of the self in the infinity of God."

(b) An Adult School group, if it is to become a group of integrated (that is, whole) persons, and if it is to develop to the full its possibilities in fellowship and education, must make some provision for worship. But worship has nothing to do with self-indulgence, with sentimental pandering to emotions instead of lifting them up into a total act. The singing of a hymn, for instance, can be an expression of worship, but only if we sing the truest words we can find to the finest tune we know, in the richest voice we can produce, with the greatest skill at our command, with the utmost concentration of mind and spirit and body, making the whole an offering to God of the very best that is in us. It is not worship to have hymn 999 *because we like the tune*, it is not worship to have any hymn at all *because we always do*. (This is a high standard, and one which can perhaps be achieved only rarely ; but nothing less is good enough as an *aim*, whatever the level of achievement.) It is not worship to have a portion of Scripture read round the School *because it gives everybody something to do*. It is not worship to make large petitions with our lips while our minds are busily occupied with our own affairs. There are many ways of expressing worship, but there is one condition essential to all of them. Our gaze should be fixed not on ourselves at all, *but on the reality of God*. And this is true whether God is to us a Loving Father or an impersonal Life Force. "Worship the Lord in the beauty of holiness"—but holiness means health, soundness, wholeness, and the beauty must be the terrible beauty of stark

sincerity. And therefore, except for the saints who have become perfect through much practice, worship is the most difficult part of our meetings, much more difficult than the most abstract Handbook study ; an act to which we must bring the whole of our being. Yet one fears that in many Schools it is the part which is given least thought and preparation beforehand.

(c) While watching Rajeshwar dancing the "Hymn to Rama" (a traditional Indian religious dance in which gesture, rhythm and the music of many bells are fused into one perfect harmony of praise to God) the writer was haunted by a phrase from the Old Testament. "Neither will I offer unto the Lord my God that which doth cost me nothing." Here in this dance was worship which had cost ten years of arduous training, followed by unceasing discipline of every joint and muscle of the body to make it express the thought of the mind. It was joyous effort, but it was still effort. *What is the cost of worship in our Adult Schools in physical, mental and spiritual effort?*

4. Worship and fellowship.

(a) Remember too that worship is closely concerned with fellowship. A creed is a private affair, in that no man can do another's believing for him. To say "I believe" is to be alone. But worship is a recognition of fellowship ; one can worship in solitude, but one can never worship alone. "That of God" in us is linked, in the act of worship, with "that of God in every man," with the infinity of God. And worship is a true means of education for "the real affair of this earth, how to live and die well."

Referring to the points made on pages 52-55, consideration of what it means to be a person, we see that they are all concerned with fellowship, with education or with worship. It is by development on these three levels—all of them—that an individual becomes a person. That is why the Adult School at its best is a training-ground for the "development of personality." It is a group of persons who are in process of becoming finer persons. On these three planes of fellowship, education and worship *there are no limits* to what can be achieved—for remember that education is concerned not only with the intellect, which may be limited by heredity, but with the mind ; and mind includes instincts, emotions and will. The amassing of facts and the acquisition of skill are not the only, or even the main, factors in education. It is concerned even more with the growth of wisdom, and wisdom is developed by fellowship and worship, even if the intellectual equipment is not of the first grade.

"A training-ground for the development of personality"—does the description fit your School? Are your members growing on all these levels? A consideration of the questions which follow will possibly help us to discover not only where we fall short of the ideal, but how to put matters right. Alternative schemes of

study are suggested, so that Schools can select the set of questions most likely to be useful in their own particular circumstances. It is hoped that in each case the discussion will be concerned with the School as it is now, in 1949, not as it was thirty years ago ; and with the contribution it can make to the well-being of the community as it is now, in 1949, not with what it could do if the world were a different place ! For *persons* are able to " create events, not merely to suffer them " ; and an Adult School which is truly a group of persons will be creating the right kind of events, building the kind of world in which more and more people will have opportunities for the development of personality.

Note.—*Self-consciousness* is not embarrassment ; it is consciousness of self, of being distinct from other people and other things. It is probable that neither animals nor very small children possess this consciousness. *Self-determination* is the power of choosing what one will do or say or think.

I.—FELLOWSHIP IN THE ADULT SCHOOL.

Bible reading : 1 Corinthians 12. 4-18.

Illustrative quotation :

" I knew once more that he who doeth well in fellowship, and because of fellowship, shall not fail though he seem to fail to-day ; but in days hereafter shall he and his work yet be alive and men be helped by them to strive again and yet again."—WILLIAM MORRIS, *A Dream of John Ball*.

Scheme 1. (Read paragraph 1 of preliminary essay.)

1. Why did you first come to an Adult School ? Why did you stay ? Why do you come now ?
2. Let several members come prepared with a short contribution on the theme " How I would invite my neighbour to the Adult School."

Discuss each contribution. (a) Does it give a true picture of your School *as it is* ? If so, is it an attractive picture ? If so, is it attracting new members ? If not, why not ? (b) Is it an idealized picture ? If so, is it likely to attract your friends and neighbours ? If so, how can you make it a true picture ? (c) If your ideal picture would *not* attract your friends and neighbours, are you *sure* that the fault is not in the picture ?

3. What is the difference between a fellowship and a clique ? How can a School foster fellowship and yet avoid cliquishness ?
4. How would you deal with the " awkward " member, the odd man out ? Would you try to fit him into the group, or to fit the group around him ? Give a reason for your decision.

Scheme 2.

1. What facilities are there in your area for adult education? What needs, not met by other educational bodies, are catered for in the Adult School? What needs are not catered for at all?
2. What is the underlying purpose of education in the Adult School—education for what? (See paragraph 2 (a).)
3. Would your School approve of a “progressive” membership, wherein it is expected that those who have achieved a certain level of education should pass on to W.E.A. or extra-mural classes? Would you encourage them instead to start new Adult Schools? Would you prefer several grades of Adult School in each area, or do you like each School to be a well-mixed group? By what means does your School ensure that those who have benefited by the education received there are not stifled and frustrated by lack of opportunity for further progress?
4. What is the connection between the group method in education, the quotation above, and the “development of personality”? (Minute of Education Committee, 1939.) (See paragraph 2 (b).)

III.—WORSHIP IN THE ADULT SCHOOL.

Readings: 1 Kings 8. 22-30 ; *Of the Imitation of Christ* (Thomas à Kempis), Book 2, chapter IV :

“By two wings, a man is lifted up from things earthly, namely, by Simplicity and Purity.

“Simplicity ought to be in our intention : Purity in our affections. Simplicity doth tend towards God ; Purity doth apprehend, and (as it were) taste Him.

“No good action will hinder thee, if thou be inwardly free from inordinate affection.

“If thou intend and seek nothing else but the will of God and the good of thy neighbour, thou shalt thoroughly enjoy internal liberty.

“If thy heart were sincere and upright, then every creature would be unto thee a looking-glass of life, and a book of holy doctrine.

“There is no creature so small and abject, that it representeth not the goodness of God.

“If thou wert inwardly good and pure, then wouldest thou be able to see and understand all things without impediment.

“A pure heart penetrateth heaven and hell.”

Illustrative quotation:

" Since I am coming to that holy room
Where with the choir of saints for evermore
I shall be made Thy music—as I come
I tune the instrument here at the door,
And what I must do then, think here before."

JOHN DONNE, *Hymn to God*

Scheme 1.

1. What do you find in an Adult School that you do not find in a Church? What do you find in your Church that you do not find in an Adult School?
2. In what ways is it possible to express worship? How many of these ways are used in your School? Would you find the introduction of some other ways helpful? (Read paragraph 3 (b) and (c).)
3. Are the devotional exercises in your School conducted in an orderly fashion, or scrambled through? Do they help you to *worship*? Is a record kept of Scripture passages read and hymns sung? Do you think such a record would be useful?
4. With reference to Matthew 18. 20 and John 4. 19-24, do you think the Adult School can claim to be part of the Church? If so, what are the implications of such a claim? If not, what is missing?

Scheme 2.

1. What is the difference between the experience of "listening to the Ninth, reading Hamlet or looking at the Primavera," ("The Place of Religion in Y.P. Schools," *One and All*, June, 1947) and the experience of worship? (Read paragraph 3 (a).)
2. In your Adult School you are "here at the door." How do you "tune the instrument?" What discipline does worship impose? (Read paragraph 3 (b) and (c).)
3. In what ways does your School meet your *needs* as regards worship? What are those needs? Are any of them not met in your School?
4. Are you able, in your School, to fulfil what you believe to be your *obligations* as regards worship? What are those obligations? Do you think the School should provide opportunities for their fulfilment?

Section XI.

Worship and The Life of the Spirit

NOTES BY GWEN PORTEOUS.

I.—WHAT IS SPIRIT ?

For Opening or Closing (if desired).

Hymn : 369. Alternatives : 270, 373.

Bible reading : Psalm 104. 1-33.

For additional reading :

The Kingdom of Heaven. Francis Thompson.*Uxbridge Road and I Come in the Little Things.* Evelyn Underhill.*Flower in the Crannied Wall.* Tennyson.*For consideration :*

"This is the spirit that Beauty must ever induce, wonderment and a delicious trouble, longing and love and a trembling that is delight . . .

"The Fatherland is there whence we have come and there is the Father. This is not a journey for the feet ; the feet bring us only from land to land ; neither need you provide coach or ship ; you must close your eyes and waken in yourself that other power of vision, the birthright of all, but which few turn to use . . . Call up your confidence, strike forward a step—you need a guide no longer—strain and see."—PLOTINUS.

In this series of studies we are concerned with an activity of human consciousness which may range beyond the limits of direct experience. At the same time it is an activity common to all human beings and it is important at the outset that we establish its normality and its immediate bearing on the lives of every one of us. In order that we may be assured of the practical here-and-now nature of what we are to consider, let us begin with some relevant known facts about ourselves.

1. An abiding human experience.

Some of us may find precise definition difficult, but most men, in the last resort, feel themselves faced with the inevitability of "a something" which transcends all human potentialities, not only in power but in value. This is a fact about our own experience,

and, judging from what we know of history, it has been an enduring aspect of the experience of the human race, the inescapable conclusion of the great majority of the most advanced as well as of the simplest minds. The additions of the twentieth century to the sum total of accumulated knowledge and wisdom have, on the whole, tended to deepen our certainty about this basic fact of life as we know it. At the same time, it must be borne in mind that some fine men and eminent thinkers in our modern world have no such conviction, and such ordinary folk as most of us are need to be humble and clear about the ground and nature of our affirmations. Belief, no less than unbelief, requires humility. It is in such a spirit that we, who can do so, affirm our own known first-hand experience and find it confirmed in that of our fellows. There is a Something! Paul was able to describe and define precisely, but he saw that his Greek friends who, to him, were Pagan, sensed the existence of "Something" which demanded an altar and worship. "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD."

Consider the following suggestion :

"All worship was to him sacred, since he believed that in its most degraded forms, among the most ignorant and foolish of worshippers, there has yet been some true seeking after the Divine, and that between these and the most glorious ritual or the highest philosophic certainty, there lies so small a space that we may believe the Saints in Paradise regard it with a smile."—ELIZABETH WATERHOUSE, *Thoughts of a Tertiary*.

Humility, breadth of vision and understanding, and, above all, love are demanded, whether we are ourselves certain or uncertain, whether we are vague and fluctuating in our apprehension of Reality, or whether we have the absolute assurance of the saints and mystics. With this reminder let those of us who can do so affirm our awareness of a Reality which transcends our humanity in Power and in Goodness.

2. The world of the Spirit.

All of us have moments when we are aware of the existence of a larger life than the one in which we usually move and act, and of a world which is not bounded by the operation of the physical and intellectual senses. It is most often called the world of the Spirit, and while it transcends the material world it does *not deny* the material world. The word "spirit," though more suggestive than precise, does in fact stand for something which is known to all of us, dimly it may be, but certainly vividly. What we mean by "Spirit" we know as a permeating element in all our deepest experiences.

"O World invisible, we view thee,
O World intangible, we touch thee,
O World unknowable, we know thee,
Inapprehensible, we clutch thee!"

FRANCIS THOMPSON.

Let the fact be established that this is the experience of the simple and limited, no less than of the especially spiritually gifted, and that there is no one prescribed specifically spiritual form which the experience assumes. Jacob's ladder has its base in Charing Cross or the Uxbridge Road.

The doubt is not about the existence of the thing to be seen

" 'Tis ye, 'tis your estrangéd faces,
That miss the many-splendoured thing."

FRANCIS THOMPSON.

3. An accessible world.

Illustrations must commence by being personal to any writer. The intention is to show how, in fact, ordinary people live constantly in the world of the Spirit.

It is early spring. During the day a magnificent chestnut tree has leaved. The daylight hours of alternating sun and shadow have been intensely exciting. A miracle has happened under the April sky. But it is not only in the tree that a miracle is achieved. What happens in the human watcher? There is the response of the eye to the green and yellow, rose-tipped buds unfolding into the sunlight, the gradual filling out of the beautiful symmetrical shape of the tree, the movement of its dappled shadow on the young green grass. To succeed in being wholly attentive to the spring demand of a tree, to be completely alert to all that is involved in seeing with the physical eye, is to become, for the time being, a new person in a new world. Having entered it through the gateway of the seeing eye there comes an overpowering awareness of the surge of life from sun and soil to root, trunk, branch, twig, and dancing leaf. However much men know which enables them to describe and classify, in the last resort there is a Mystery. Out of a world made vividly alive by the physical eye we move into a large world of Feeling in which the natural attitudes are those of reverence, wonder and even awe. Moreover, the sight of such perfection in the tree, of so complete a fulfilment of the powers of its own being, may be, as well as a delight, a spring torment. All men and women have, deep enough down, an innate longing for perfection and a corresponding sense of despair in the face of failure or irremovable frustration. The tree becomes a symbol of perfection which may not be possible for men within their mortal span of years, yet they deeply desire it and for that reason alone have a sense of its existence in Reality.

The "worlds" suggested are, of course, not separated. They are only so distinguished for purposes of verbal convenience. When the physical eye sees the beauty of the tree, when the sense of its surging life evokes the deeply felt attitudes of wonder and reverence, when both the beauty and the power of the tree stir into activity the inborn passion of humanity for perfection, the experience is One, the world in which it is realized One world.

4. For consideration.

The experience outlined above is that of the most ordinary kind of person, and the natural world throws up its daily miracles, which, in their impact upon alert and sensitive persons, reveal something of the essential nature of a human being. Any of a hundred or more illustrations might have been chosen and the group should proceed to produce its own. Here are one or two suggestions.

(i) Greater scientific knowledge about the chestnut tree than the writer possesses would have stirred the same response of wonder and reverence, the same sense of an ultimate mystery. Let any member of the group who can do so provide this kind of all-important information.

(ii) Can you think of any scientific discoveries which have given men a sense of awe, reverence or humility, in face of the size, order, variety, law or beauty of the different aspects of the life of the Universe?

(iii) Most people have vivid memories of moments when either a teacher or a book suddenly illumined their lives, extended the very scope of their being by a new, enlarging, creative idea, an idea which related, almost as if by magic, hitherto isolated pieces of knowledge and experience. Certain teachers and certain books are an enduring witness to a quality of life which we feel is, so to speak, waiting to be lived. Both the new idea and its relating power are a miracle and a mystery and, no less than the experience of the chestnut tree, do they induce a mood of adoration and awe. If members of the group are willing, they should be encouraged to give their own experiences of teachers, friends, and books.

(iv) Can you suggest persons whose lives have testified with power to the reality of a larger life than seems in any way probable of realization by any of us? Let the list be varied.

5. Some conclusions.

What are we entitled to conclude from this first study? May we agree on three points?

(1) Though there be no certainty of being able to describe and define with precision, there is a very genuine intuitive apprehension of that which is greater than man both in terms of creative power and of worth.

(2) What we call the life of the Spirit is a fact. It is part of the natural life though it may transcend it. It may pass beyond reason, but it is not against reason. "Spirit" is the name we use to suggest that world, life, Being which we know to exist when we are living at the full stretch of our natural powers and are aware of a Reality which lies beyond them to which we are impelled to

reach out. The human attributes which enable us to apprehend it and to strive to realize it are as fundamental and as indigenous a part of our being as breath, blood and limbs.

(3) Our spontaneous response is that of wonder and reverence, both fundamentally religious impulses, both elements in the activity we call worship. Man is essentially a worshipping being. This is a basic fact about his nature.

II.—GOD IS SPIRIT.

For Opening or Closing (if desired).

Hymn : 339. Alternatives : 336, 337, 256.

For meditation :

"If I say I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones."—JEREMIAH 20. 9.

"God is a Spirit : and they that worship him must worship him in spirit and in truth."—JOHN 4. 24.

"Now the Lord is that Spirit : and where the Spirit of the Lord is, there is liberty. But we all, with open face, reflecting as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."—2 CORINTHIANS 3. 17, 18 (R.V.).

For additional reading :

Last Lines. Emily Brontë.

The City of God. Francis Turner Palgrave. *Fellowship Hymn Book*, 46.

To Mercy, Pity, Peace and Love. William Blake. *Fellowship Hymn Book*, 41.

In our preceding Study we considered the almost universal recognition that there exists Something greater than the sum total of human gifts and powers, and that this greatness has within it the element of worth. We have looked at the fact that, within his finite human experience, man has moments of exaltation and illumination when he knows an extension of all his powers of normal being and is aware of a world in which new powers and insights are normal and natural. To this world we have given the name Spirit and to those powers and insights the descriptive name of Spiritual. We have seen that man is irresistibly committed to worship and that in spite of human discoveries of every kind he is, in the last resort, confronted with a mystery, the mystery at the heart of the life of the tree, the artist, the scholar and the saint, the mystery at the heart of the life of the humblest human being.

I. Goodness is a fact and is real.

Just as there is the clear intuition carrying a conviction of certainty that That in the Universe which is greater than man is greater in terms of goodness as well as in terms of power, so is there the realization that the World of the Spirit is one in which goodness is a Fact. Moreover, in their best moments of wisdom and illumination men know that there is an organic relation between their own nature, the world of the Spirit, and the Power which informs and sustains all that is, something in each which corresponds to something akin in the other. What corresponds is the highest value or quality of which human beings can conceive, goodness thought of in the most comprehensive and enlarging sense.

In spite of all our sin and shortcoming, deep enough down, and whether or not anyone sees and knows, we have a greater longing to be praiseworthy than to be praised, a stronger desire to be good than to be thought good. There is something absolute about this idea we have of the everlasting inevitability and essential rightness of goodness. We feel it belongs to the nature of something which we call Reality. Moreover, there is that within ourselves which we know to correspond with such reality and, unhappily, there is that which is out of harmony with it. In other words, we are sensitive to a difference within ourselves between reality and unreality. There is a difference which can be felt between the self that is generous and deep and the self which is selfish and shallow. When the better self is in play we are being more real. When we are ungracious, mean and small, we are conscious of a condition of disturbing unreality. When we are being most real we are expressing our oneness with a reality which exists and is greater than we are. Both the desire to become the real self, and the awareness which we have of an existing reality, are as inescapable a part of our human endowment as the vital organs of the physical body.

For consideration :

What do you think Jesus meant by his words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"?

Where do you think it *was* "written"?

What do you imagine by "the mouth of God"?

Which do you feel is the stronger motive for such human goodness as there is in the world, such an incentive as "Honesty is the best policy," or this innate, irrevocable sense that man has of the beauty of goodness?

2. Something or some one?

There is still another relevant fact that we may observe about ourselves and about our fellows. Not only are we beings capable of good desires that conflict with our temporary and material

interests, but we have an abiding strong desire to feel "at home" in the world as a whole and in harmony with its ideal tendencies. This longing sets up within us a need to believe not only that there is a Power which corresponds with our best strivings, but a Power which positively and actively *aids* them, that our own hard search for Beauty and Goodness are rooted in the very nature of things. Moreover, at this point, the desire becomes a desire not for "Something," for "That," for "a Power," but for "Some One."

"There are many persons who not only desire the assurance that there is One at the heart of all things who cares for the values about which we care most at our best moments; they also report that they have had an experience of fellowship with him."—D. ELTON TRUEBLOOD, *The Nature of Spiritual Religion*.

This has been an experience that has seemed indubitably real, not only to simple folk of genuine goodness, but to the most naturally and culturally gifted of saints, mystics and prophets. It cannot be dismissed as an illusion of the superstitious, the ignorant, the cowardly or the mistaken. To believe in a Personal God is not the same thing as to personify one's God.

Consider carefully the following suggestions :

(i) It is plain stupidity to ignore the evidence of the most spiritually gifted people the world has known. Their witness is one of surprising unanimity.

(ii) They describe their experience in very similar terms, and if we have only partially shared the experience we may have difficulty with their attempts to explain it and with the terms they use.

(iii) When we use the words "personal" and "personality" to describe the nature of God, we must stretch our minds into conceiving something which, while it includes all the values and attributes we associate with human personality expressed within a physical body, overpasses it. Most particularly must we rid ourselves of the purely physical associations of personality, seeing and hearing in a physical sense. As we are limited by our human, mental machinery and by the confines of language we need to be humble in our acceptance of our own failure and of the failure even of gifted people to communicate and explain an experience which may be none the less real and valid.

3. The nature of the experience.

What is it which these gifted people wish to communicate and which thousands of humble folk have known?

(i) They feel "at home" in the world. They have a profound sense of security irrespective of anything that may happen to them. The world may rock around them, they know peace in the midst of conflict, they have discovered a principle of permanence in a world of flux and change. It is a sense of security that has nothing to do with complacency; it exists side by side with deep caring and compassion for the pain of the world.

(ii) These people speak of the experience out of which comes this sense of being "at home" as contact of a person with a Person. They testify that the *personal* quality of the contact and the relationship heightens and enhances all the potentialities of their being, that the experience is rich and full of colour and warmth, and that it feeds and deepens their own personal life. "I was I as I had never been before," says Mr. J. Middleton Murry. Such words as Lover, Saviour, Redeemer, Friend, Father, are used to express the quality of the relationship and the nature of the "One" who has been met and known.

4. A way of approach for ordinary folk?

Is there a way of approach for those of us who are not, on the one hand, especially gifted in the way in which prophets and artists are gifted, nor, on the other hand, of the number of fine simple folk who know but are not in the least bit concerned with reasons and explanations?

Here are one or two suggestions :

Human life is richest when it is felt to be most fully and deeply personal. In our relationships with others we enjoy the free play of individuality with all that it throws up of variety, originality and difference. At the same time we hunger for something even better, for relationships which include originality and difference, but which transcend these in the realization of oneness. It is when we ourselves are living a fully personal life that we have the fullest and best personal relationships. We seek and find in another the essence of our own being, a finer self than we dreamed of existing is Found and Known. Is it possible that that in the other which is felt to be essentially One with us is that Spirit, that Reality, that One we call God? "O God, our Father, who dost make us one." This is surely something we all *know*.

For many people it is the best thing life gives. Is it any wonder that in the attempt to describe it and to name That in which they feel "at home" and securely rooted, found and known, all the resources of language are strained? What other words can human beings use than those which they have created to intimate what they feel about the supreme goodness of their own personal relationships? Does it matter that they are personal, Lover, Redeemer, Saviour, Friend? After all, what else could they be?

Section XII.

Old Testament Characters.

NOTES BY LILIAN H. SMITH.

INTRODUCTION.

This is a group of three studies of Old Testament characters considered not merely as members of a tribe or nation, nor as holders of rank or office, though that will interest us, but as persons who had distinct traits, who developed their own individual character and so made a special contribution to the story of the Jews.

In writing of the tribal life before the days of Jacob, Professor Robertson, of Cardiff University, says :

“ Within the group the greatest stress is laid on the value of human personality. Men are worth immeasurably more than things . . . the tribe necessarily has its leaders . . ., but their position is a social distinction and gives them no inherent right over their fellows . . . It is inevitable that one or other should take the lead through his wisdom, his skill and his prowess in war, but his position is determined solely by his personal qualities and may be merely temporary, passing away with the crisis which conferred it.”

We feel that in this age there is a tendency to forget the person in the machine, the crowd, the organization, so it is from the viewpoint of the person that we approach our characters.

The persons chosen for study are Jacob, David and Elijah, for the following reasons :

- (a) They are all men of vision, seeing themselves with a special mission from Jehovah to their people.
- (b) They are strikingly different in personality and character.
- (c) They are different in their way of life : the prosperous owner of flocks and herds, the man of many parts, the lone prophet.
- (d) They are the kind of men who are “ not for an age but for all time,” and have much in common with us : our successes and failures, our virtues and faults, our hopes and despair.

General aim :

To see what contribution these men made, as persons, to the life of their people.

Suggestions for study :

It would be helpful if the leader and as many others as possible would read the whole story beforehand.

At the end of the third study turn back to this page and consider the following points :

1. Do you agree with (a) above?
2. Do you agree with (d) above, or do you feel that these men were different, that they were men apart from their fellows and from us?
3. Can you think of a modern counterpart to Elijah?
4. How far are the Elijahs of this world successful?

Books recommended :

- A Companion to the Bible.* Edited : J. W. Manson. (500 pp. T. & T. Clark.)
- **The Religious Background of the Bible.* J. N. Schofield. (Nelson. 1944. 17s. 6d.)
- **The Historical Background of the Bible.* J. N. Schofield. (Nelson. 12s. 6d.)
- **Introduction to the Literature of the Old Testament.* S. R. Driver. (T. & T. Clark. 1913. 19s.) (Recently reprinted.)
- The Story of Israel and Judah.* H. J. Chaytor. (300 pp. Blackie. 1911.) (Simple language.)
- Biblical History of the Hebrews.* Foakes-Jackson. (480 pp. Heffer. 1921.)
- History of the Hebrews.* Otley. (300 pp. Cambridge University Press. 1915.)
- Jezebel.* Pamela Frankau. *David.* Michael Home. (Biblical Biographies series. Rich & Cowan. 5s.) Stories of imagination based on fact.
- **David the King.* Gladys Schmitt. (Hamish Hamilton. 1947. 12s. 6d.) A novel.
- David.* D. H. Lawrence. A play published in "Dramas."
- **The Apocrypha.* (Oxford University Press. 3s. 6d.)
- * Purchasable at time of writing. Others only available from libraries.

JACOB.

Bible Reading : Genesis 28. 10-22.

Hymns : 408, 136, 207.

Aim : To see Jacob as one of a tribe, an instrument in the fulfilling of Jehovah's promises to Abraham.

The two brothers.

By reading the story of the two brothers in such a way that we have in our mind a complete picture of their lives at home together

we realize the difference between them. Esau was a hunter, a roamer ranging far afield and coming into contact with neighbouring tribes of other religions. (Note that he married foreigners. Genesis 26. 34, 35.). He lived very much for the good of the moment without looking ahead at the consequences, was not much given to thought, but was generous-minded and not prone to harbour resentment.

Jacob we see as a shepherd wandering only as far as was necessary to pasture his flocks, with time for meditation, thought and pondering over the seen and the unseen (cf. Joseph and David), a schemer and a successful bargainer. We also catch glimpses of high aspirations and communion with Jehovah.

These are the two individuals.

Looking more deeply.

The above is a surface picture. To realize and appreciate the kind of person Jacob was, why he was included by the chroniclers of the Bible narrative, what contribution he made to his people's life, we must read between the lines and look more deeply. We shall then realize that Jacob had possibilities beyond his brother; he could see visions and dream dreams and eventually achieve the highest and the best. Jacob knew the promises made to his grandfather Abraham. "In thy seed shall all the nations of the earth be blessed" (Genesis 22. 18). His contemplative nature and his shepherd life led to much thought and consideration of these promises. How were they to be fulfilled? Through whom? By whose seed would they bear fruit? His brother, as the first-born, inherited certain privileges and responsibilities. Among them were:—

1. Superior rank in the family.
2. A double portion of their father's property.
3. The performance of the priestly office, which would give him the religious leadership.
4. His seed would pass on a blessing to all nations.

Jacob, with keen perception, realized that Esau was not the kind of man to value either the third or the fourth of these privileges. He had already shown a disregard of his ancestry by marrying foreigners and showed no interest in the things of the spirit. Jacob, on the other hand, yearned for the priestly office. He saw himself as the intermediary between Jehovah and the tribe, as the one through whom the promises to Abraham would be carried out. He would try to be worthy of such a high calling. He cared for all these things, but by the accident of birth they would pass to another who valued them not. Out of these musings, spread over many years, came the transaction of the birthright and the blessing (Genesis 27. 1-29). For this Jacob has been called deceiver, opportunist; he was for the time being, not having learnt that to be worthy of the priestly office his whole life must be in tune with the highest. That he had yet to learn. How?

Vision at Bethel (Genesis 28. 10-19).

In the dream of the ladder connecting heaven and earth was a reflection of Jacob's thoughts on the first day of his journey from home. He had his father's blessing and probably dwelt much on what that would mean in the future, perhaps more on the status it would give him than on its duties and responsibilities. He saw angels ascending and descending. Was this a reflection of a truth that was creeping into his inner consciousness? Did the descending angels remind him of the responsibility of service to those over whom he would rule? Was he learning in a vision what the apostles learnt when Christ washed their feet? He awoke with a deep sense of awe and reverence, and we feel that as he went on his way the good in him was nearer the surface; he was a little more worthy to become the leader of a great people.

Vision at Peniel (Genesis 32).

Twenty-one years later Jacob's seed had multiplied; he had become the father of a large family and a wealthy owner of flocks and herds. He was leading them in a south-westerly direction towards his home. As he approached Edom, his brother's territory, he received news that Esau, with a band of followers, was coming to meet him. Uncertain of Esau's attitude towards him, but rather apprehensive, he arranged his company in groups for safety, then lay down to rest. In his anxiety he turned to Jehovah. "I am not worthy of the least of all thy mercies . . . deliver me from the hand of my brother for I fear him" (verses 9-13). This is a different Jacob from the man at Bethel twenty-one years ago. With his thoughts still anxious about a possible contest with Esau on the morrow he wrestled in his sleep with one whose name he did not know and implored a blessing. The struggle between the baser and the better side of Jacob's character here became almost a physical one between him and Jehovah. The better had triumphed, as the answer to the request for a blessing indicates: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." The man with two warring personalities, with possibilities of a high order, had wrestled with his weaknesses and by discipline and experience been transformed and become fit to be an instrument for the fulfilment of Jehovah's promises. A quality had come into his life which made him not only a great leader but a venerable patriarch, a source of inspiration to future generations, a chosen vessel of Jehovah in the progress of the religious life of the Israelites.

In Canaan and Egypt.

After the reconciliation with Esau, Jacob settled in Canaan. At the age of 130 (or possibly later), to avoid a serious famine, he led a second migration into Egypt. He was the spiritual father of a

rapidly increasing tribe keeping before them the promises of Jehovah. In Egypt his people won respect and prospered. Jacob died at the age of 147, in a strange land. His parting blessing to his family is full of shrewdness and understanding (Genesis 49. 1-28).

DAVID.

Bible readings : 1 Samuel 16. 1-13 ; 2 Samuel 12. 1-9 ; or one of the Psalms mentioned in the text.

Hymns : 227, 67, 356.

Aim : In addition to the points suggested in the introduction, page 208, our aim is to see how David counts as an individual in Jewish history.

Suggestion :

David's life was so full and varied that Schools may wish to make their own selections for a more detailed study of some parts rather than attempt to cover all the ground. Some Schools may like to reserve time for a consideration of the Psalms mentioned at the end.

Development of the man, David.

We can follow a marked difference between Jacob and David in the growth of their personality. Jacob's worth was attained gradually by prayer, vision and discipline by which the baser side of his nature was submerged and the nobler brought to the surface. On the other hand the formative influences of David's life before he became king fall into three well-defined periods, but it is not a change of character which is brought about ; rather is it a development and cultivation of traits already apparent.

1. As a shepherd (1 Samuel 16. 11-13, 17-19).

At this time David had opportunities for reflection, for developing his musical and poetic gifts, for communing with nature and Jehovah. After the visit of Samuel to his home (1 Samuel 16. 4-13) David was filled with a sense of consecration to a special task, though what that was and how it would reveal itself he did not know.

2. As courtier and warrior (1 Samuel 16. 17, 18).

By the slaughter of Goliath and his skill with the harp David came directly under Saul's notice and lived at Court. He was armour-bearer and musician to King Saul, friend of Jonathan,

Saul's son, and later captain of a host. Here he learnt self-control, the art of managing men, the manners of chivalry and courtliness.

3. As an exile.

Saul's enmity caused David to flee the Court. He was then exiled and became the leader of a group of followers, living a precarious existence, often taking their life in their hands. Under these conditions David learned resourcefulness, the art of making quick decisions and taking rapid action, and much more about the management of men. The luxurious, easy court life had softened him somewhat; the life in exile provided an effective antidote. Running like a unifying influence through all these phases of his pre-King days was the memory of the anointing at Bethel and the sense of dedication to a high purpose. Thus the man who was to become king of Judah at Saul's death was already a "man of many parts."

As king.

To see the kingship as David saw it we must recall the circumstances of its institution among the Israelites. The national tradition was that Jehovah was their king; therefore they needed no human king. Jehovah had forbidden images and rivals (Exodus 20); therefore they must not imitate their neighbours by worshipping other gods and making idols. This was a high ideal, especially in the light of the practices of neighbouring peoples, and the Israelites had often fallen away from it. Eventually, when Samuel was old and his powers were failing, they felt a strong desire for a representative of Jehovah, a king, who would be a link between themselves and Jehovah in the priestly office, and also give them a visible focus of Jehovah as ruler. This was the twofold position to which David felt he was dedicated by his anointing by Samuel. As we have seen, he was well-equipped by experience and natural gifts. He waged war till both Judah in the south and Israel in the north acknowledged him as king. He captured the fortified hill of Jerusalem called Zion, he restored the ark to Jerusalem, built himself a royal palace and initiated the idea of a Temple for the worship of Jehovah. Thus he left a fairly compact kingdom with both government and worship centralized at Jerusalem. This was a great step forward in the national life of the Israelites.

Personality.

David's personality as well as the course of his development was in strong contrast to Jacob's. The latter felt his destiny from his early days, pursued it steadily and gradually achieved worth. David's was a complex personality; he seems "not one, but all mankind's epitome." He was the most striking personality after

Moses. He combined physical courage, military skill, statesmanship that was unique in his day for its mildness and justice, with considerable personal charm. When, as an exile, he wandered among both friends and foes, he never seems to have failed to make friends. But his was also a complex nature. He was chivalrous and generous to Saul his enemy (1 Samuel 26. 7-12) and to Mephibosheth, his enemy's grandson (2 Samuel 9), but treacherous towards Uriah (2 Samuel 14. 17). He was wise and impartial in matters of administration and war (1 Samuel 21. 21-31), but caused dissension in his family by showing favouritism. He had a deep capacity for friendship (1 Samuel 20. 42), but to Joab, his companion in arms, he was harsh and unforgiving. Note here the contrast between the first part of his farewell to Solomon and the latter part giving instructions concerning Joab (1 Kings 2. 1-6). Though David's career evinces many instances of harshness, cruelty and deception, he must be judged by the standards of his day. Against this side of the man we should set his poetic gift, his aspirations for Jehovah's service, his capacity for remorse, his appreciation of Jehovah's help. The following passages illustrate these qualities: 2 Samuel 1. 19-27; 7. 22-29; 22; Psalms 15; 29; 8; 101.

David as regarded by the Jews.

To later generations David became much more than just a famous king; he became the embodiment of their whole national life. He was a shepherd, as was Abraham their founder.

He lived in exile, as did the Israelites in Babylon for seventy years.

He sinned grievously, as they often had.

He expressed remorse in lament and in priestly rites, as the nation did (Psalm 29).

He had delivered them from enemies and they, when under foreign domination, looked forward to another national deliverer and expected him to come from the house of David.

He was their national poet, musician and hero. It is by virtue of his qualities as a person rather than as a holder of any office or authority that he has won this pre-eminence among later generations.

He knit together into a nation what was a collection of rival tribes and gave them, at Jerusalem, a focus for their worship and a centre for government.

Their future deliverer, on whom they built their hopes, would be born of the House of David.

By the references to him in the New Testament we get further emphasis on his influence and prestige.

ELIJAH.

Bible Reading: 1 Kings 17. 1-5 ; 18. 16-21.

Hymns: 236, 353, 203.

Aim: To see what contribution Elijah made, as a person, to the life of his people. Turn back to page 208 and re-read points (a), (b), (c), (d).

Elijah is the last of our studies of Old Testament characters as persons, and he stands out in striking contrast to Jacob and David. We know nothing of his family and home. He bursts on to the stage of the kingdom of Israel like a thunderclap without the warning lightning. He comes and goes, delivering his message with dramatic force, then disappearing again ; of his life in the intervals we know very little. In this, he comes nearest to Professor Robertson's statement quoted in the Introduction to this series : " His (a leader's) position is determined solely by his leading qualities and may be merely temporary, passing away with the crisis which conferred it." That was the nature of Elijah's leadership: the crisis arose, he delivered his message, and then retired into private life again.

Early life.

Of this we know very little. He seems to have lived on the east side of Jordan in a more primitive style than prevailed in the prosperous and luxurious cities of the west. Whether or not in his youth he felt within him any sense of a divine call we do not know, but he must have been conscious of the idolatry that was over-running the land. The picture given in 2 Kings 2. of his last days suggests that he was known to, and loved by, members of the schools of the prophets, so it is probable that there he had been educated and had perhaps taught.

Message.

Elijah had a burning zeal for Jehovah and his worship, and felt himself called to fight for his restoration as the one God of Israel. Ahab, the King, had married Jezebel, daughter of the King of Phoenicia, a worshipper of Baal and his minor gods. She took to her new home the priests of Baal and so spread his worship. The religion of Israel was crystallized in Moses's laws given in Exodus 20. 3 and 4. What hung in the balance was whether the worship of Jehovah, which stood for a stern obedience to his word and the law, for discipline and for the unity of Israel, should prevail or whether there should be a divided nation in which some gave allegiance to the foreign god, representative of strength rather than righteousness, of sensual ease and luxury rather than simplicity. Elijah's mission was clear to him and he carried it out in the direct, forceful, uncompromising manner of his personality.

It is interesting here to notice some other characteristics of Elijah.

He was not a writing prophet.

He did not teach about Jehovah ; he made assertions.

He is the only prophet of whom a return to earth is prophesied, (See last two verses in the Old Testament.)

He is introduced into the New Testament in the transfiguration story (Luke 9. 28-36) and in connection with John the Baptist (Luke 1. 17).

He is referred to in the Apocrypha as the prophet whose words "burned like a lamp" (Ecclesiasticus 48. 1-14 ; 2 Maccabees 2).

First attack on Ahab (1 Kings 17. 1-5).

Elijah's first appearance was sudden and short ; his message direct and forceful. He announced to Ahab a prolonged drought, then disappeared ; there was no argument, no persuasion, just a bare announcement of fourteen words. He then retired to the rather isolated regions in the north and west where he was sustained till he again felt a call to fight for Jehovah.

Second attack (1 Kings 18).

After "many days" or, as stated in the New Testament (Luke 4. 25), three years and six months, Elijah emerged from his retirement to meet Ahab again. Note the force and directness of the greetings : "Art thou he that troubleth Israel?" "I have not troubled Israel, but thou and thy father's house." Then followed a conflict in which a great principle was involved. Let us study it.

The Israelites were an agricultural people, so rain was vital to them. They worshipped Jehovah only, and to him they looked for all their needs, and offered sacrifices of thanks and penitence. On the other hand the Baal worshippers acknowledged many gods of whom Baal was the most important in Israel because he was especially a rain god. At this time the Israelites needed rain more than any other gift. To whom should they pray? Elijah would make it a test case and thus re-establish the predominance of Jehovah. He suggested to the king that they should carry out the test on Mount Carmel. Why Carmel? For two reasons. On the mountain there were rock altars dedicated to both Jehovah and Baal, for as it was near Jezebel's homeland she had established Baal-worship there. Secondly, Mount Carmel was one of the usual places from which the weather-wise read the skies. Wind blowing on to it from the sea would mean rain, and in the clear atmosphere which often precedes rain the warning clouds would be seen far out to sea. Doubtless Elijah had noticed what we describe as "a change in the wind"; he knew rain was not far off and made his plans accordingly. Under his direction the contest took place as described in 1 Kings 18. 20-40. Note his words : "How long halt ye between

two opinions?" where he uses "halt" in the sense of "waver," "hesitate." He is determined to put an end to the wavering of the Israelites' allegiance to Jehovah.

We read in the story how the power of Jehovah was established on the Mount, so when rain comes it will come from him. If we look at the last four verses we see that Elijah sent Ahab away with the promise of rain, then sent his servant to watch for the clouds. A less confident man would have reversed the order.

Constructive work (1 Kings 19. 4-18).

Between this incident and the next attack, Elijah had an experience which not only strengthened him to face further conflict, but reminded him that there was *constructive* work to be done in Jehovah's cause.

After the scenes on Mount Carmel Elijah's life was threatened by Jezebel (1 Kings 19. 2). Overwrought and full of fear, he fled into the lonely hill country of Horeb, far away to the south, in Arabia. Alone and dispirited he asked himself whether he had any chance of success in the stand he was making, alone and single-handed, against the power and authority of a king and a queen—both despots. A terrific storm arose, such as can only arise in hill country, but it brought him no comfort, no assurance of help from Jehovah. Then followed the aftermath—peace and quiet—accompanied by a realization of the presence of God. He became conscious of the inner voice first asking him why he had run away and then pointing to his next charge for the continuation of the work of Jehovah. He must not only attack the evils of the present, but must do some constructive work for the future. With renewed confidence, hope and strength he returned to Israel to anoint kings and a successor in his own sphere (1 Kings 19. 15-18).

Third attack.

After this period of refreshment and encouragement Elijah returned to attack Ahab—on a definite act of breaking Jehovah's law for Israel. A most important principle was involved: the rights of a person against the power of a ruler. Turn back to the introduction again and read on page 208 what Professor Robertson says about the position of a leader with regard to his fellows. Ahab wanted Naboth's vineyard (1 Kings 21), but according to the law he had not, even as king, the right to take it. He had to recognize that Naboth was not only a subject, but a person with preferences which must be respected. He wished to keep his inheritance, he valued it more than money and was unwilling to sell, so Ahab had to accept the decision. Not so Jezebel. She was the daughter of an eastern ruler brought up in the tradition that the king was all-powerful. What were the wishes of a mere subject against those of the king! A subject did not exist for her as a person, with rights and preferences.

Jezebel had no intention of conforming to Ahab's ideals ; she was the stronger nature and so persuaded him to leave the matter to her. When Elijah learned how Naboth had been treated, his wrath was roused. Here was the ancient law of Jehovah being flouted by his own anointed servant and the foreign law that " might is right " being put in its place. Note again the clear-cut directness of the greeting between King and prophet : " Hast thou found me, O mine enemy ? " " I have found thee because thou hast sold thyself to work evil in the sight of the Lord." Then followed pronouncement of doom on both Ahab and Jezebel (1 Kings 21. 21-27).

Fourth attack (2 Kings 1. 1-16).

Elijah next emerged from obscurity in defence of the prestige of Jehovah. Ahab had died and his son had met with an accident, so he sent messengers to enquire of a foreign god, Ekron, whether he would recover. Elijah, burning with indignation, met them and turned them back with the message that Ahaziah would die. When prophet and king eventually met, Elijah was as downright and uncompromising as ever. " Thou shalt not come down off that bed on which thou art gone up, but shalt surely die."

His end.

Elijah's work was finished ; he sought out Elisha, his successor, and his friends among the schools of the prophets, bade them farewell and departed from the Bible story almost as suddenly as he entered it.

Elijah was the second (Eli had been the first) to protest against the idolatry and the worship of other gods, which was creeping into Judah and Israel. Jeremiah and others continued the attack. By the work of such people with personality and force there were always some who had " not bowed unto Baal."

Now turn back to the introduction 209, page, and consider questions 1 to 4.

Section XIII.

Jeremiah : Prophet of Personal Religion.

NOTES BY ALICE ROBSON.

INTRODUCTION.

(which should be read before beginning the studies which follow.)

How did it come about that certain men, living seven or six hundred years before the birth of Jesus Christ, were able with such certainty to say to their fellow-countrymen "*Thus saith the Lord*"? Those two centuries, from Amos to the Second Isaiah, are immensely important in the religious history of the world. "The Hebrew prophets have so greatly influenced religion that they have become incorporated into it," said Dr. H. Wheeler Robinson in his last book, *Inspiration and Revelation in the Old Testament*. In the natural world around them they saw God at work ; storm, pestilence and famine were often the means by which his purposes were fulfilled, and the prophets were the interpreters of the Divine purpose. (Read what Jeremiah says about a severe drought, 14. 2-6).

The prophet was also the interpreter of man. "The primary function of the prophet is to awaken the consciousness of Israel to the presence and power of God, and to evoke that inner spirit of obedience which alone gives reality to the ritual of worship."

History, too, was seen by the prophet as the record of God's dealings with mankind. "The changing events of political and social circumstance, always admitting a secular interpretation, were transformed by the prophets into firmly controlled activities of God."

How could any human being dare to take upon himself the immense responsibility of being such an interpreter? The answer is of course that the true prophets did not take it upon themselves ; it was laid upon them, a burden that was sometimes intolerably heavy, and could be borne only with the knowledge of a continuing fellowship with the God who had imposed it. Jeremiah speaks of this fellowship as "standing in the council of Yahweh" (23. 16-22). Before we attempt this brief study of a great man and his teaching, the following points should be noted :

1. We should try to forget the label of "the weeping prophet" which has been attached to Jeremiah, partly in the belief that

he wrote the Book of Lamentations, a collection of five poems written during the Exile. It is not now considered to be the work of Jeremiah. We shall see, perhaps, something of the immense responsibilities laid upon him repeatedly during his long life, and the courage with which he set about his task.

2. Jeremiah lived in stirring times : he saw the downfall of two great world-powers, Assyria and Egypt ; in his own land, of Judah one king was assassinated, and his reforming successor (Josiah) met a violent death. Jerusalem was twice besieged and the great majority of its population became "displaced persons," working as forced labourers on their conqueror's building schemes. *Jeremiah*, by Elliott Binns (S.C.M.), suggests many parallels with our own times.
3. The book as we have it in both Authorized and Revised Versions is not easy to read. Fragments of autobiography are mingled with Jeremiah's addresses to the people and his own passionate prayers to the Almighty who had laid on him a burden too heavy to bear. Other sections tell his story as Baruch, his secretary, saw it. Moffatt's translation is a great help to understanding, and better still is Dr. A. C. Welch's translation into colloquial English (N.A.S.U. 1s. 3d.). The introduction to this little book is most valuable, and the brief notes at the head of the various sections of the book explain the probable circumstances in which the oracle, or message from God, came to the prophet. Every School ought to possess at least one copy of Dr. Welch's translation, and the readings given in the notes which follow should be read from one or other of the modern versions.

I. THE PROPHET'S LONELINESS.

Read Jeremiah i. 4-10 for the story of how God's call came to Jeremiah in the year 626 B.C. For forty years he strove to obey that call. What was the cost of obedience? Look at chapter 5, verses 1-6, 30, 31. He found that lies were more popular than truth because more comfortable ! That alone was a cause of grief, but he had to face bitter opposition as well. Read ii. 18-20, and 15. 10, 11, 15-21.

"Alas, my mother ! you have borne me
to clash and quarrel with all the world ! . . .
Eternal One, thou knowest me,
remember me, care for me . . .
for I belong to thee."

MOFFATT'S translation.

Marriage and the comfort of family life were denied him (16. 1, 2).

It is not difficult to see why Jeremiah was unpopular. In modern parlance he was a defeatist. The King of Judah and his

advisers were hoping, against all reason and experience, that something would happen to save them from the immense threatening power of Babylon ; perhaps Egyptian troops would be sent to help them against the besiegers. Jeremiah was quite sure, not only that such hopes were vain, but that the will of God was to be found in surrender. Continued resistance could only end in the destruction of the city. After one such utterance he was publicly disgraced by being put in the stocks (20. 1-3). On another occasion he was accused of deserting to the enemy, flogged and imprisoned (37. 11-16). A further accusation of weakening the war effort brought death very near ; the story of how he was thrown into an underground cistern and half-stifled in mud, should be read if possible (chapter 38).

Yet it was during this imprisonment that he showed in a dramatic way his faith in his country's future. Chapter 32 tells of how he bought from his cousin a piece of land near his birthplace at Anathoth, some three miles from Jerusalem, and had the necessary legal papers properly drawn up and witnessed. Then reaction came. Could it really be the Divine intention to bring again a time when houses and fields and vineyards should be bought and sold in this stricken country ? " Here are siege-mounds for storming the city, and under the sword, the famine and the pestilence, the city is sure to fall into the hands of the Chaldean besiegers ! My threat has been fulfilled, as thou seest. And it was thou, O Lord Eternal, who didst tell me to buy the land for money. I had the deeds written and sealed and witnessed, and here is the city falling into the hands of the Chaldeans ! " Then this word from the Eternal came to me : " I am the Eternal God over all men ; is anything too hard for me ? " (Moffatt's translation.)

Jeremiah did not see the fulfilment of God's promise. After the downfall of Jerusalem and the murder of the Governor whom the Babylonians had left in charge, Jeremiah was forced to join a panic flight to Egypt, where, presumably, he died.

For discussion :

What do you think of Dr. Moffatt's saying : " From age to age, religion needs men who are unreconciled to life around them " ? Recall the study of " The Rebel " in the 1948 Handbook.

What kind of treatment would have been meted out to Jeremiah by our own contemporaries ? Stefan Zweig, an Austrian Jew by birth, wrote a poetic drama with Jeremiah as hero. In his own autobiography he says :

" One had to fight against war ! . . . I had recognized the foe I was to fight—false heroism that prefers to send others to suffering and death, the cheap optimism of the conscienceless prophets . . . Whoever voiced a doubt hindered them in their patriotic concerns. Whoever uttered a warning was ridiculed as a pessimist, whoever

fought against the war in which they themselves did not suffer was branded as a traitor. It has always been the same, the eternal pack throughout the times calling the prudent cowardly, the humane weak, only to be supine themselves in the hour of catastrophe which they themselves wantonly conjure up. It was always the same pack, the same who derided Cassandra in Troy, Jeremiah in Jerusalem, and never had I sensed the greatness and the tragedy of those figures as in these all too similar hours."—STEFAN ZWEIG, *The World of Yesterday*.

II. RELIGION AND SOCIAL JUSTICE.

We saw in the previous Study that Jeremiah "belonged to God." Like Amos, Micah and Isaiah before him, he believed that this relationship obliged him to live a particular kind of life, "to be just and kind and to live in quiet fellowship" with God. "To belong to God implied a good life, whether that inward fellowship blossomed in the family or in trade, in citizenship or in social and public responsibilities." (Moffatt.)

"SOWING AMONG THORNS." What did Jeremiah mean when he said "Plough up your fallow ground, and do not sow among thorns"? (4. 3). He must often have seen, as Jesus saw six hundred years later, the growth of the food grain choked by the more vigorous thorns. - It is likely that this saying comes from the time of King Josiah's reforms, about which we shall be thinking next week. Jeremiah, like Amos and the other great prophets of his nation, longed passionately for integrity, wholeness of life, in which religious observances and daily living should be "all of a piece"; read 5. 1-6 in illustration of this, and compare Amos 5. 21-24: "Your sacred festivals? I hate them, scorn them; . . . No, let justice well up like fresh water, let honesty roll in full tide."

Unless his people were willing thoroughly to examine their way of living, to break up the fallow ground and clear out the roots of selfish luxury, cruelty and injustice, any new act of outward piety would be futile; "when you devote yourselves to the Eternal, devote your hearts." (Moffatt's translation of 4. 4.)

Some of these "thorns" were seen in high places. Josiah, killed at Megiddo in 608 B.C., had been respected in Judah not only as a religious reformer but as a good and upright man, different from most Eastern rulers in his outlook and manner of living, who administered justice with scrupulous fairness. His sons were very different. From 22. 13, 14, we learn that great building schemes had been embarked upon, and that the labourers had been forced to work without wages. (Centuries earlier, Solomon had employed forced labour on a great scale and had taxed his subjects heavily, and it was his son Rehoboam's declaration that he meant to continue these practices under still harder conditions which caused the revolt of the northern tribes and the splitting of the

kingdom into Israel and Judah (1 Kings 12).) "Are you a King indeed?" asks Jeremiah indignantly.

"Did not your father enjoy himself?—
and he ruled justly, lawfully.
Did he not uphold the rights of weak and wretched men?
And is not that the true knowledge of me?
But you have neither eyes nor heart
for aught but selfish gain,
for shedding innocent blood,
for outrage and oppression."

Another example of Jeremiah's championship of the victims of injustice is found in chapter 34. At that time, if a man found himself hopelessly in debt, he had one last resource—to sell himself into slavery, and there were many of these slaves in Jerusalem at the beginning of Nebuchadnezzar's siege of the city. Whether to gain more fighting men and stiffen resistance, or whether the slave-owners thought to gain Divine favour by a good deed, is not clear, but in any case they seem to have decided to liberate all their Hebrew slaves. Then news came that an Egyptian army was on its way to the help of the beleaguered city; the owners repented of their rash act and took the freed men and women back into slavery. (One is reminded of the Scarborough man's comment to Joshua Rowntree on hearing of Judas's betrayal of his Master with a kiss—"a *mucky* act!") Read 34. 8-22.

It was a stern message which Jeremiah had to give. "Whereas you . . . have then turned round and sullied my honour by forcing back into slavery, every one of you, the very male and female slaves whom you had liberated to go where they pleased; therefore, the Eternal declares, since you would not obey me and proclaim freedom each to his brother and fellow, I now proclaim you free, says the Eternal—free to fall under the sword, the pestilence and the famine!"

But it was not only the King and the slave-owners who were to blame. In the everyday affairs and business dealings of the people of Jerusalem, Jeremiah found a lack of common honesty that appalled him. Read 9. 3-8 as an example, and note Dr. Welch's comment on the disappearance of mutual confidence, "the cement of human society." "Run through the streets of Jerusalem, hunt among its open spaces, see whether there is one man who acts justly and aims at honesty, for whose sake I may pardon her" (5. 1). "One hears continually the cry 'violence and robbery';" or as we might say "Stop thief!" (6. 7). Remember that the people of Jerusalem had lived for years under the threat of war and then had experienced invasion and foreign occupation. (What is the effect of these conditions to-day on the population of occupied countries? In Berlin alone, where before the war the number of child offenders brought before the courts averaged 3,000 annually, about that number appear now every month.)

But Jeremiah's pity for his fellows never causes him to weaken his demand for just and fair dealing. He who has known what it is to "stand in the council of Yahweh" knows that it is God Himself who makes the demand.

"O thou Eternal, what thou lookest for is honesty, not falsehood."

III. THE INWARDNESS OF TRUE RELIGION.

As a young man Jeremiah must have seen the change that came over the religious rites and customs of his country after the discovery of the law-book (probably most of what we now know as Deuteronomy) in the Temple. King Josiah had been deeply impressed by the book and had tried to bring about a real reformation according to its teaching. Jeremiah, too, must surely have welcomed the reforms, yet he makes no reference in his own writings to this important event. Why? Did he become disillusioned? Perhaps he saw how the priests tended to concentrate on obeying those commands of the Law which dealt with the abolition of local sanctuaries and the proper offering of sacrifices at the Temple in Jerusalem—all the outward, obvious things so much easier of achievement than the devotion and generosity of spirit which Deuteronomy advocates.

The Temple itself became more and more sacred. As long as it stood in the capital and as long as sacrifices were regularly offered there, no real disaster could befall the people of Judah. So they thought, and they must have been profoundly shocked when Jeremiah, standing in the Temple court, declared that the holy building was no mascot to ensure safety, and that even it must be destroyed unless a real amendment of life took place. Read 7. 1-4; 8-15, and then the whole of chapter 26, which describes the effects of his plain speaking and shows the danger incurred by those who attack cherished idols. Jeremiah narrowly escaped the fate which overtook another prophet, Uriah, mentioned in 26. 20-23.

After the first siege of Jerusalem, we find him sending a letter to his fellow-countrymen who had been deported to Babylonia. Cut off from their homeland and from all possibility of the kind of religious rites to which they were accustomed, worship must have seemed at first impossible. Read 29. 1-14. There must have been some kind of resistance movement among the exiles, stirred up by the "prophets and soothsayers" mentioned by Jeremiah. He urges the displaced persons not to spend their energies in fruitless efforts to escape or in moaning over their hard lot, but to live as fully and normally as possible. Displaced they might be, but they had not left their God behind in Jerusalem, and with God they must cultivate a personal relationship of prayer. Further, they are to pray for the country in which they are exiles, and to work for its good.

Perhaps the clearest expression of Jeremiah's belief about the relationship between God and man is to be found in the great passage about the New Covenant (31. 31-34). No Temple, no ordered ritual—none of the careful organization of Deuteronomy—no priest or teacher, even ; God's law shall be written in every heart, and the people of every sort and station shall enter into a personal relationship with God.

“ His was a double passion, a love of his people and a love of his God : the longing of his heart was to see them validly wedded to one another Accepting the doctrines and attitude of his great predecessors, especially Hosea, he saw that the union between God and man must be spiritual, not material, and he expressed this eternal truth in his prediction of the New Covenant. And his relations with Yahweh were a new phenomenon in the history of religion. Living in the midst of a community which nominally worshipped the God who had inspired him, he yet stood apart from it in his spiritual life. To him his religion was essentially personal, not commercial, and, as far as we know, he was the first to stand alone with God ; he was the Father of all the Saints.”—T. H. ROBINSON, *Encyclopaedia Britannica*, article : “Jeremiah.”

Suitable hymns for use with the foregoing studies are the following :

- I. 216, 232, 360, 402.
- II. 27, 53, 57.
- III. 225, 348, 406.

JOHN WESLEY.

NOTES BY PERCY W. DAY.

Suggested Bible readings : Hebrews II. 1-16 and 32-40.

Hymns : 159, 328, 65.

1. Biographical calendar.

- 1703. Born June 17th. Son of Samuel and Susanna Wesley.
- 1709. February 9th, escaped from fire at Epworth Rectory—"The Brand plucked from the Burning."
- 1714. Admitted to the Charterhouse.
- 1720. Matriculated at Christ Church, Oxford.
- 1725. Met Varanese—was "set in earnest in a new life." Ordained deacon, September 19th.
- 1728. Ordained priest, September 22nd.
- 1729. The Holy Club.
- 1735. Death of his father. Sailed with Charles to Georgia.
- 1738. Return to England—met Peter Böhler. Fetter Lane Society and his conversion, May 24th.
- 1740. Methodists separated from the Moravians.
- 1742. Death of his mother. Allowed lay preaching.
- 1744. First Methodist Conference in London.
- 1751. Married Mrs. Vazeille.
- 1755. Conference discussed Separation from Church of England—judged "not expedient."
- 1763. Erasmus, a Greek Bishop, consecrated priests.
- 1771. Definite break with Calvinists.
- 1779. Conference of preachers at Bath discussed the question "Is Wesley to rule alone?"
- 1784. Ordained priests for America.
- 1788. Death of Charles Wesley.
- 1791. Died, March 2nd.

2. The man himself.

A most remarkable man—admirably fitted for the work he was called to do. In personal appearance was "Rather below the middle size, but beautifully proportioned without an ounce of superfluous flesh, yet muscular and strong, a bright penetrating eye, and a lovely face, which retained the freshness of its complexion to the last period of his life." A human gamecock, who never knew when he was beaten.

He was absolutely master of himself, and, though highly emotional, he never let his emotions get beyond his control, thanks to his mother's training. He was widely read and a keen observer and had a wide knowledge of human nature, being particularly interested in young people.

He was extremely neat in his person and habits. Henry Moore never saw a book misplaced or a scrap of paper lying about in his study in London. It was this exactness and punctuality that enabled him to get through the vast amount of work which he faced until the end of his days. "Though I am always in haste," he told a friend, "I am never in a hurry, because I never undertake any more work than I can get through with perfect calmness of spirit."

His cheerfulness under all circumstances and privations is one of the most notable features of his life. At the end of 1780 he could write, "I do not remember to have felt lowness of spirits for one quarter of an hour since I was born." His companions were always in a good humour when with him and he could not bear to have people about him of any other spirit. His courage was magnificent and he subdued raging mobs by the sheer force of his eye and mind. His favourite method was to go up to the ring-leader and take him by the hand; and then, time after time, the man who had come to incite the others to kill Wesley became his protector.

It was his unswerving determination, his almost ferocious will-power, that enabled him to carry out the work to which he felt called. He flashed up, down, and across three kingdoms, organizing, preaching, purging, every year riding 4,500 miles, indefatigably scheming and bringing to degraded thousands not only hope and happiness, but clothes, food and health. He spoke clearly, quietly, and logically, yet with a passion and intensity that carried all before it. He could not only kindle passion, but also do that far more difficult thing—harness it to effective work.

Above all things he was a man with a practical bent. To him Christianity was not founded on argument, but on the actual love of God in the soul of man through Jesus Christ. His own life and course was a good illustration of his own doctrine of Christian perfection. By "perfection" he meant "the humble, gentle, patient love of God and our neighbour ruling our tempers, words, and actions." This doctrine was placed in the forefront of his teaching, of which the natural outcome was the moral and social reformation to which all historians bear witness. His *Journal* reveals the same story—all readers of it are impressed by his tireless endurance, his splendid vitality, his saving commonsense, and not least by the faith in which he lived, moved and had his being.

3. His preparation—"The Seeker after Salvation."

After his escape from the fire at Epworth Rectory, Wesley's mother regarded him as "The Brand plucked from the Burning";

but many years elapsed before Wesley himself realized fully his mission in life. He spent many years in the search after salvation and gained much help from his mother's sympathy and understanding, so that Mr. Wesley is referred to as "the father of the Wesleys," but his wife is known as "the mother of Methodism."

At Christ Church, Oxford, where he was a Scholar, he found the life of the average undergraduate formless and lacking in seriousness—so he drew up "A General Rule in All Actions of Life," which he found difficult to enforce. In 1725 he went with his friend, Kirkham, to his home at Stanton Rectory, where he met the three Kirkham sisters. With Betty (or Varanese) he fell in love, and she induced him to read Thomas à Kempis and, more seriously than before, Jeremy Taylor. Feeling the stress of a hopeless love affair, Wesley's thoughts turned more profoundly to religion, and he decided to take orders, after he had cleared up his mind on many points.

For the next six years Wesley was torn between three ways of life. At Epworth and Wroote he was a dapper little country parson. At Oxford he was a brilliant young don, who had been elected a Fellow of Lincoln College in 1726, and took himself too seriously, especially in matters of religion. On his return to Oxford in 1729 he joined his brother Charles and a few other young men, who had founded a sort of society to lead the religious life. He soon became the leader of this coterie, which took Christian doctrine literally, prayed incessantly, observed fasts rigorously, and even preached in gaols. To them life was all ardour and stringency; the group wept over their sins (this has happened at Oxford twice since, at intervals of a century). To mock at them became the thing, their Society was the "Holy" or "Godly" Club, they were even dubbed in derision by the old nickname of "Methodists." A strangely different Wesley was the one who visited in Worcestershire and Gloucestershire, where he was admired and cherished by the Kirkham and Granville sisters. After the marriage of Varanese, Wesley turned his attention to the Granville sisters, especially to Mary, with whom he corresponded for some time until she insisted that he burn all the letters.

This disappointment seemed to unify the three Wesleys—at least two of them disappeared and only the leader of the Holy Club survived and plunged with renewed ardour into the life of austerity, of self-denial, of diligent devotion and the search for a saving faith, which seemed to elude him despite the search. He felt that he was not renouncing the world as wholly as he should, not nearly as well as his mother had succeeded in doing. His father wanted John to succeed him at Epworth, but on his father's death he failed to get the living; a few months later he was asked to go to Georgia with Colonel Oglethorpe, the founder of the colony. He eagerly grasped the chance to achieve holiness among the Indians, whom he would convert, as he would be freed from the temptations which beset him

in England. Such was the dream. In Georgia Wesley began to organize and display the astonishing activity which he never left off, and submitted himself to the rigid discipline, the strenuous reaching-out after salvation, which he always maintained. The colonists, however, did not share either his views or his enthusiasms. All this rigour, the rules about communion, the arrogancy with Dissenters, and the refusal to bury honest citizens, aroused opposition, which came to a head when Wesley refused the communion to Mrs. Williamson, who, as Sophy Hopkey, had wanted to marry Wesley. Wesley was apprehended on a charge of defamation and the jury found against him. So Wesley left Georgia, where he was doing no good.

On the voyage home Wesley lost his resilience and was profoundly depressed. "Oh!" he groaned in despair, "I went to America to convert the Indians; but who shall convert me?" The answer came within four months through Peter Böhler, a Moravian, nine years younger than Wesley. He was stimulating, and had something about him which ordinary Christians, even good ones, lacked. He talked to the brothers Wesley to such effect that he convinced John of unbelief, of want of faith "whereby alone we are saved." He also convinced Wesley that all conversions in the Bible were instantaneous. Light finally came to Wesley on Wednesday, May 24th, 1738, at the Fetter Lane Society. As Wesley puts it in his *Journal*: "I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all what I now felt in my heart."

But still, not safety. Wesley was buffeted by hideous doubts and varied temptations, which even a visit to the Moravian Church in Germany failed to quell. In fact he had doubts about the Moravians, which were stilled by the great excitement and nervous exaltation of the next few months in England, where he preached and collected and published abridged editions of edifying works, manifestoes and collections of hymns. Ultimately he did attain to a full sense of forgiveness of sin, with all its attendant joys, but it was when he had ceased to think so perpetually of himself. The struggle was resolved when he was merged in his calling. The call came from Whitfield to help him in Bristol, where Whitfield had been preaching with great success after his return from Georgia. At Bristol there was the first manifestation of his great power as people listening to him were seized with violent tremblings and collapsed; but, on the congregation calling upon God, they found "peace and joy in the Holy Ghost." At Bristol, too, he established his first building. He also took over a ruined building in London, near Finsbury Square, called the Foundery.

Returning to London in November, 1739, Wesley found a far from encouraging state of affairs, as the Fetter Lane Society was woefully at odds within itself. Wesley realized that the true believers would have to challenge the Moravian heresy of "quietism," but he did not act until Sunday, July 30th, 1740, when he challenged the Moravian views and invited the faithful to follow him out. About a third followed him, but on the Wednesday, at the meeting at the Foundery, their numbers were swelled by sixteen men and most of the women. The Wesleyan Society of Methodists was clearly established as a new and separate body.

4. The evangelical revivalist.

A new Wesley, the real Wesley, now emerged—the other Wesleys disappeared to give way to the man who—the phrase is famous—transformed the countryside of England. "To say that in his great leadership, in his organizing, which amounted to genius, in his passionate and untiring work of regeneration, he at last found himself, is in a sense true; to say that he at last lost himself is truer still." It is impossible here to tell in any detail the story of Wesley's labours, but a suggestion to Schools is that their members might work out the story of some of Wesley's visits and activities in their own area from his *Journal*. They will thus get an intimate appreciation of what his work was.

What were some of the salient features of his work over a period of fifty years? The first is the doctrine which inspired it. "The experimental doctrines of the Evangelical Revival," says Dr. Rattenbury, "are three in number: God's unqualified love for all mankind, the witness of the Spirit and Perfect Love." To quote again from Dr. Rattenbury: "In some ways the most important doctrine of all was Wesley's doctrine of Christian Perfection, and important because its emphasis was that the perfection of Christians was perfection in love . . . Perfect Love, therefore, implies the social service which some individualistic perfectionism has ignored." Adult Schools must realize the truth of this judgment. It was surely this doctrine of Christian Perfection which made William Singleton, a Methodist, help Samuel Fox to start the first Adult School at Nottingham, and another Methodist, William Smith, to begin Adult Schools in Bristol.

The second great feature was Wesley's field preaching. What more vivid picture of it is there than that given by Dr. Rattenbury in *Wesley's Legacy to the World*, which members should read?

The third feature was Wesley's organization. In this matter he was an opportunist in the best sense of the word. He took the occasion as it arose and did not care to make any clearly defined plans. For this there were two reasons: the first was his desire to avoid a complete breach with the Anglican Church, and the second was his spirit of autocracy, which made him retain control of things as long as possible. The practical side of his work brought him into

collision with the Anglican Church which more and more excluded Wesley and his preachers from the parish churches. So Wesley had to establish separate meeting places. Later on he was obliged to ordain his preachers that they might be able to administer the Sacraments. He never regarded himself as a Dissenter and never willingly worked with them. As early as 1744 he had recognized the separate existence of the Methodist Churches by inviting his preachers to meet him in conference, and in 1784 he took steps to perpetuate the new body by the constitution of "The Legal Hundred," in which was vested all authority in matters of discipline and administration. His genius for organization on a national scale is seen in the choice of London, Bristol and Newcastle-upon-Tyne as the three chief strategic centres of his work and the gradual development of the circuit system, in which his itinerant preachers circulated; but they were not allowed to remain long in the same circuit—they were apt to lose their fire and go dead if they had not something new to do and dare. In the organization of the individual society enthusiasm and efficiency were maintained at a high peak by such means as the class meeting, with its searching examination; the watch-night service, originally held monthly; the thrice yearly love-feast (though materially of only cake and water); and the system of the stewards, who took great care of the finances. The meeting of the members of each class for an hour or two each week enabled Wesley's advice, "Strengthen you one another. Talk together as often as you can. And pray earnestly with and for one another, that you may 'endure to the end and be saved!'" to be given practical and effective application.

Wesley faced the problems of poverty and social justice and met them in various ways, as he had a deep concern for the poor and the destitute from his Oxford days. In 1746 he opened a dispensary for the poor in London, where he put the means of health at the disposal of the poor, even prescribing for simple ailments. Another dispensary was opened at Bristol. In 1748 he published a little book of medicine, *Primitive Physic, or an Easy and Natural Method of Curing Most Diseases*, to reach those in out-of-the-way places. So popular was it that it reached its twenty-first edition in 1785. He also began schemes for homes for orphans and widows and started strangers' benevolent societies and loan clubs. The Loan Club was Wesley's Christian alternative to the exorbitant interest charged by the pawnbrokers. He regarded all these activities as practical and worthy objects to be undertaken by a Christian community in fulfilment of the obligation of perfect love. Of his own private charity there are many records—on this he spent at least £1,000 yearly, mainly out of the profits of his Book Room.

Another interesting aspect of his work is his keenness for education. Here he was a pioneer of cheap and good books, as he was determined that his itinerant preachers should not be uneducated men. So he published his Christian Library, an abridgment in

fifty volumes of the best works in practical Christianity from the time of the Early Fathers. He wrote much himself—his *Notes on the New Testament* are singularly concise, and his *Sermons* had a wide circulation. Many of his writings were published in the form of penny tracts. Of less immediate success were the schools which he established at the Foundery and Kingswood ; but in the long run the school at Kingswood to train preachers became firmly established. To all this work Wesley had been driven by the divine reality, the flame and fire—he “ was himself a flame going up and down the land, lighting candles such as by God’s grace would never be put out ; and as one reads the colossal *Journal* one gets the impression of this flame—never waning, never smoky, darting from point to point, lighting up the whole kingdom, till at last in due course it burnt out the body it inhabited.”

5. Some results of his work.

Apart from the ultimate formation of the Methodist Church, which has grown by leaps and bounds all over the world, Wesley’s influence made itself felt in many other ways.

The Revival of the eighteenth century was not confined to Methodism but was felt strongly by the Church of England, where it was marked by the rise of the Evangelical Party, particularly in the University of Cambridge, where Wesley had many sympathizers. The Revival had a more gradual and less revolutionary effect on the Nonconformist Churches, where it warmed and quickened the life already there.

Of even greater value was the influence of Wesley’s work on the growth of the humanitarian movement in the late eighteenth and early nineteenth centuries, which was seen in the prison reforms of John Howard and Elizabeth Fry, the work of Robert Raikes in the Sunday Schools, the foundation of the Baptist Missionary Society by Carey, and not least in the movement for the abolition of slavery and the slave trade. Wesley’s last letter was one of encouragement and blessing to William Wilberforce, “ Go on, in the name of God.”

Not the least valuable effect of Wesley’s work was to divert into religious channels a vast volume of social discontent which in France swelled up into the Revolution of 1789, which finally submerged Church and State. In this country this new and vehement religious enthusiasm passed through the middle and lower classes, which recoiled from the anti-Christian tenets of the French Revolutionaries, and thus gave to British political development an evolutionary rather than a revolutionary character and force, which is reflected in politics even to-day. In this gradual transformation Methodists have played a noteworthy part. A modern historian has summed up Wesley’s influence in this judgment : “ No historian will venture to stake out the limits of movements whose most vivifying force works in the silence of the religious life of masses of men and

women. But it is certain that into the moral fibre of the English people, even in the classes most anxious to repudiate the debt, were woven new strands by the abiding influence of Methodism . . . In the organized millions of the Methodist Churches amongst the English-speaking race in all lands has been built up the fittest monument to the greatness and achievements of John Wesley."

Suggested topics for discussion :

1. Do Schools accept the above judgment?
2. What would be Wesley's reactions to conditions of the present day?
3. Do we need another Revival on the lines of Wesley's?
4. Why and how has so autocratic a movement as that started by Wesley gradually developed into a democratic and popular movement?
5. Have Adult Schools to-day anything to learn from Methodism?

Books for further reading .

- J. E. Rattenbury : *Wesley's Legacy to the World*. (Epworth. 7s. 6d.)
 C. E. Vulliamy : *John Wesley*. (Bles. 5s.)
 G. Eayres : *Wesley, Christian Philosopher and Church Founder*. (Epworth. 7s. 6d.)
 G. E. Harrison : *Son to Susanna*. (Penguin.)
 E. C. Urwin and D. Wollen : *John Wesley, Christian Citizen*. (Epworth. 1s. 6d.)
 J. Telford : *The Life of John Wesley*. (Epworth. 8s. 6d.)
 T. Ferrier Hulme : *John Wesley and His Horse*. (Epworth. 2s. 6d.)
 Maldwyn Edwards : *Methodism in England*. (Allen & Unwin. 6s.)
 B. Dobree : *John Wesley*. (Duckworth. 2s.)
 J. Wesley Bready : *England before and after Wesley*. (Hodder & Stoughton. 10s. 6d.)

THOMAS JEFFERSON.

NOTES BY PERCY W. DAY.

Suggested Bible reading: Romans 12. 1-21.

Hymns: 27, 34, 236.

I. Biographical calendar.

- 1743. April 2nd. Born at Shadwell, County Albemarle, Virginia ; son of Peter and Jane Randolph Jefferson.
- 1757. His father, prosperous farmer and surveyor, died and left him estate of 2,750 acres.
- 1760. Entered William and Mary College, Williamsburg, where he studied mathematics, natural science, law and philosophy, and moved among the best families.
- 1767. Admitted to the bar.
- 1769. Elected to the House of Burgesses of Virginia.
- 1775. Member of Philadelphia Congress, which organized resistance to Great Britain.
- 1776. Drafted the Declaration of Independence and plan for the Constitution of Virginia. Retired from Congress to devote his attention to Virginia.
- 1777-8. One of Committee of five to revise laws of Virginia ; mainly responsible for drafting 126 statutes.
- 1779-81. Governor of Virginia, which British troops raided frequently.
- 1781-4. Again a Member of Congress, where he drafted many reports and proposed the dollar as unit of American currency.
- 1790-3. Secretary of State in Washington's Cabinet, but resigned owing to differences with Hamilton. So formed Republican Party (later known as Democrats) to oppose the Federalists.
- 1794-6. Farming at Monticello, which he improved.
- 1797-1801. Vice-President to President John Adams, a Federalist.
- 1801-9. President of U.S.A. Purchased Louisiana, 1803. Took action against Barbary pirates. Applied Embargo Act against Britain.
- 1809 onwards. Influential in U.S.A. as elder statesman and intellectual leader of Republican Party.
- 1819. University of Virginia chartered ; was its founder, architect and organizer.
- 1826. Death on July 4th.

2. A great and firm believer in democracy.

(a) He was mainly responsible for drawing up the Declaration of Independence, of which the most important passage is :

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

Most Americans still regard this passage and the Constitution as the two fundamental bases of their liberties. (Members may like to discuss the problem of how Americans reconcile their treatment of negroes with this passage—remember Jefferson had included a bold declaration against slavery in the original draft, but the other members expunged it from the final draft.)

In the course of years the Declaration has met the fate of most idealist documents—"everyone in official life quotes it, school-children are made to learn it by heart, everybody 'believes' it, and nobody except an odd crank ever thinks of putting it fully into practice." (Do members agree with this modern judgment?) Jefferson certainly meant what he wrote in the Declaration, as in 1784 he proposed in Congress that after 1800 no slavery be allowed in territories which afterwards became four slave states, but the proposal was defeated by a single vote. (Do members know of a more fateful single vote than this one?)

(b) His opposition to Hamilton and his policies. Hamilton stood for the influence and domination of the monied and commercial classes and of the Federal Government. On the other hand Jefferson believed in the "American dream" of the common man and his rights and the rights of the individual States. Contrast Jefferson's "The good sense of the people will always be found the best army" with Hamilton's judgment, "Sir, your people is a great beast." Jefferson championed State Rights against the Federal Government, when he drafted the Kentucky Resolutions declaring the Alien and Sedition Acts "null and void." These two points of difference between Hamilton and Jefferson are still vital issues in American politics to-day.

(c) His formation of the Democratic Republican Party, which was regarded by many Federalists in about the same light as Bolshevism was regarded by American conservatives of the Coolidge era. This party has since become the Democratic Party. Jefferson argued that, if the common man were to be submerged beneath a hierarchy of the monied class, it was not easy for him to see

wherein he had gained by substituting for a political king 3,000 miles overseas a creditor king at his cottage door. Jefferson believed that farming was the occupation which would serve best as the basis of American economic and social order. Every citizen should be a land-owner and there would be no great inequalities of wealth. Substantial economic equality would supply the proper conditions for political equality. In such a society all could have the vote, and liberty and equality would be preserved and law and order maintained. "If America has stood for anything unique in the history of the world, it has been for the American dream, the belief in the common man and the insistence upon his having, as far as possible, equal opportunity in every way with the rich one." (How far do members agree (1) that this statement is true of America? (2) that Jefferson created this ideal?)

(d) His first Inaugural Address, 1801, reveals his faith in democracy. Here are two brief extracts :

"All will, of course, arrange themselves under the will of law, and unite in common efforts for the common good. All, too, will bear in mind this sacred principle that, though the will of the majority is in all cases to prevail, that will to be rightful must be reasonable ; that the minority possess their equal rights, which equal law must protect, and to violate would be oppression."

"It is proper you should understand what I deem the essential principles of our Government, and consequently those which ought to shape its Administration. I will compress them within the narrowest compass they will bear, stating the general principle but not all its limitations. Equal and exact justice to all men, of whatever state or persuasion, religious or political ; peace, commerce, and honest friendship with all nations, entangling alliances with none ; the support of the State governments in all their rights, as the most competent administrations for our domestic concerns and the surest bulwarks against anti-republican tendencies ; the preservation of the General Government in its whole constitutional vigor, as the sheet anchor of our peace at home and safety abroad ; a jealous care of the right of election by the people—a mild and safe corrective of abuses which are lopped by the sword of revolution where peaceable remedies are unprovided ; absolute acquiescence in the decisions of the majority, the vital principle of republics, from which is no appeal but to force, the vital principle and immediate parent of despotism . . . freedom of religion ; freedom of the press, and freedom of person."

(Do members agree that these principles still form the basis of democracy?)

(e) His simplicity of manners, which afforded a striking contrast to the formality of Washington and Adams as President. For his inauguration, Jefferson, in ordinary dress, looking very much like a "tall, large-boned farmer," walked without pomp and circumstance from his lodging to the unfinished Capitol. Formality was always absent from the White House during Jefferson's occupancy—the levée introduced by Washington was discontinued and only informal

receptions were held on July 4th and January 1st, when the White House was open to all and "Diplomats rubbed shoulders with grocers." Jefferson did not recognize any precedence among ministers representing foreign countries at his dinner parties. In this way he gave to the American Presidency a simplicity and informality which it retains to-day, but his simplicity never degenerated into vulgarity.

3. His work for U.S.A., extending over a period of fifty years.

We have already seen his share in drafting the Declaration of Independence, which made many Americans side with the revolutionaries. He was mainly responsible for the ultimate extension of U.S.A. from the Atlantic seaboard to the Pacific. He did this in two ways: (a) he persuaded Virginia to surrender her claims to the lands north of the Ohio and drafted the Congress Ordinance, 1784, which enforced a scheme of government for the entire West and did not allocate land to individual States; (b) the purchase of Louisiana, 1803. This vast territory to the West of the Mississippi (not to be confused with the State of Louisiana), stretching as far as the Rockies in parts, had been ceded by Spain to Napoleon in 1800. This roused the fears of Americans, especially in the West, that a French Empire might be re-established in America, and to prevent this Jefferson was even prepared to make an alliance with Great Britain. Napoleon's imperial ambitions were checked by a successful revolt in San Domingo and the imminence of a renewed war with Great Britain. So he offered to sell all the territory to U.S.A. This largest "real estate" deal was completed at a cost of \$15,000,000. Jefferson had doubts as to whether the Constitution permitted such a transaction, but he accepted the opinion of his advisers that it could be justified under the treaty-making powers and ratified the purchase—thus more than doubling the land open to Americans and paving the way for America's "Manifest Destiny." Of equal importance was the fact that U.S.A. had bought the land and had not acquired it by right of conquest—a precedent followed by U.S.A. on other occasions. (Can members give other instances? They emphasize the peaceful nature of American foreign policy.)

In his annual message to Congress in December, 1806, Jefferson recommended an act of repeal of the slave trade to take effect on January 1st, 1808. The act was passed and thus Jefferson took the first step in the abolition of slavery in U.S.A.

Anglo-American relations did not continue on a friendly basis, as the renewal of war between France and Britain, 1803, involved Jefferson in some difficult problems. The war encouraged the economic growth of U.S.A., as both belligerents needed American food, raw materials and shipping. It also revived the two questions of the rights of neutral shipping and traders and the impressment

of American sailors—these questions involved Great Britain more than France in difficulties with U.S.A., where American opinion was stirred very much by the clash between the *Leopard* and the *Chesapeake* in the summer of 1807 (as in the case of the *Lusitania* a century later). So Jefferson passed an Embargo Act to replace the ineffective Non-Importation Act. This stopped all American shipping from sailing to foreign ports and allowed foreign ships to leave American ports only in ballast. It was a double-edged weapon and did more harm to U.S.A. than to the other countries. So Jefferson finally had to repeal it.

Thus his Presidency seemed to end in failure, but a recent judgment on his work is :

“ His statesmanship combined in well-balanced proportions the three elements of opportunism, idealism and practical politics. As an opportunist he could point to the great achievements of his first term—practical measures which met the needs of the day. When we consider his unswerving faith in the people and his ability to appraise correctly the present, to see into the future, and to inspire the co-operation of his lieutenants, we can readily understand why a grateful posterity has placed the name of the father of American democracy along with those of Pericles and the Gracchi in a list of the world's great tribunes of the people.”

(Do members agree with this judgment ?)

4. His other achievements.

Jefferson was a many-sided man and had wide interests, which revealed themselves in various ways.

Well-educated himself, he believed in the value of education, and was the driving force behind the foundation of the State University of Virginia. He designed the University buildings and grounds and supervised their erection in the foothills of the Blue Ridge Mountains, with the result that the University is still one of the most beautiful and best designed of American Universities. Jefferson was the first rector of the University, which he planned as a free and secular one of the highest type, supported and maintained by the State. The professors were to be free from all political and religious restraints in the exercise of their duties, and Jefferson aimed to secure the most renowned teachers for the University, where the emphasis was to be placed on the teaching of science and theology was excluded from the syllabus. From the start the University took its place as one of the leading American State Universities and a model for other State Universities.

Jefferson was a distinguished scientist, and it is claimed that his *Notes on Virginia* classified varieties of flowers and animals that had not been scientifically observed before, as well as giving a noteworthy and detailed description of the scenery and geology of the State. His scientific interests made him a keen, practical, and successful farmer, and he was never happier than when he was at

Monticello looking after his estates. His house at Monticello was the gem of all his buildings.

Jefferson was a first-rate classical scholar and believed that a knowledge of languages should be the basis of all education. He was also fluent in French, Spanish and Italian, and had a slight knowledge of German. That this interest in languages had a practical bent is shown by his collection of the vocabularies of American Indians—a work in which he was so much interested that he carried on correspondence about it even during a Presidential campaign.

Jefferson was also a good musician, who had some musical scholarship. He was one of the first Americans to have and use a pianoforte, which was a comparatively new instrument in the eighteenth century.

Other topics for discussion :

1. How far do you think that the modern Democratic Party keeps to Jefferson's principles? Where and why does it deviate from them?
2. How do you think that Jefferson would fit in with modern American ideas and institutions?
3. Compare Jefferson and F. D. Roosevelt as leaders of the Democratic Party. In what ways did F. D. Roosevelt remain true to the Jeffersonian ideals?

Books helpful for further reading :

- L. Elvin : *Men of America*. (Penguin.) Contains a chapter on Jefferson.
- M. H. Wade : *The Boy who loved Freedom : the Story of Jefferson*. (Appleton. 6s.)
- F. W. Hirst : *Life and Letters of Thomas Jefferson*. (U.S.A. publication. Library.)
- C. A. Beard : *Economic Origins of Jeffersonian Democracy*. (U.S.A. publication. Library.)
- G. Chinard : *Thomas Jefferson, the Apostle of Americanism*. (U.S.A. publication. Library.)
- J. T. Adams : *The Living Jefferson*. (Scribners. 12s. 6d.)

NOTES

CHART SHOWING HOW THE STUDIES INCLUDED IN THE COURSE HAVE BEEN ALLOTTED IN THE TWO DATED SCHEMES SUGGESTED

Section	General Subject	Number of studies provided	Number of weeks devoted First scheme	Number of weeks devoted Second scheme
I.	Introduction	1	1	1
II.	Features of our Modern World	2	2	3
III.	The Human Person	2	1	2
IV.	Communication and Self-Expression	4	4	4
V.	The Development of Personal Life	4	4	4
VI.	(a) The Development of English Life	4	4	5
	(b) Water-colour Painting	3	2	—
	(c) English Law	3	3	3
	(d) English Music	2	2	—
	(e) The English House	2	1	1
	(f) The Press	2	2	2
	(g) Canals	1	1	—
	(h) English Science	1	2	1
VII.	Russia	3	4	3
VIII.	Two Great Religions :			
	(a) Hinduism	3	5	—
	(b) Judaism	2	2	3
IX.	The Personality of Jesus	3	2	4
X.	The Adult School as a Group of Persons	3	3	3
XI.	Worship and the Life of the Spirit	2	2	2
XII.	O.T. Characters as Persons	3	—	3
XIII.	Jeremiah	3	2	3
	Biographies	4	3	4
		<hr/> 57 <hr/>	<hr/> 52 <hr/>	<hr/> 52 <hr/>

FIRST SUGGESTED SCHEME (dated) OF STUDY

Jan. 2

INTRODUCTION

FEATURES OF THE MODERN WORLD

- „ 9 FEATURES OF THE MODERN WORLD—I.
- „ 16 FEATURES OF THE MODERN WORLD—II.
- „ 23 ALBERT SCHWEITZER

THE HUMAN PERSON

- „ 30 { OUR INTEREST IN PEOPLE
THE INDIVIDUAL AND THE PEOPLE.

COMMUNICATION AND SELF-EXPRESSION

- Feb. 6 LANGUAGE.
- „ 13 “BUT I KNOW WHAT I LIKE.”
- „ 20 THE ART OF CONVERSATION.
- „ 27 MANNERS.
- Mar. 6 THE AWAKENING TOUCH (Helen Keller and Anne Sullivan).

THE DEVELOPMENT OF PERSONAL LIFE

- „ 13 MAN IN THE HERD.
- „ 20 INDIVIDUALISM EMERGES.
- „ 27 THE GROWTH OF PERSONAL LIFE.
- April 3 GROUP LIFE.

ENGLAND

THE DEVELOPMENT OF ENGLISH LIFE.

- „ 10 THE ENGLISH WAY IN RELIGION
- „ 17 THE ENGLISH SYSTEM OF GOVERNMENT.
- „ 24 FROM INDIVIDUALISM TO COLLECTIVISM. “PROTECTIVE LEGISLATION.”
- May 1 THE GROWTH OF THE BRITISH COMMONWEALTH.

WATER-COLOUR PAINTING.

- „ 8 ITS RISE IN THE EIGHTEENTH CENTURY.
- „ 15 { THE ROMANTIC TRIUMPH.
THE TWENTIETH CENTURY.

ENGLISH LAW.

- „ 22 LAW AND ORDER.
- „ 29 OUR LEGAL HERITAGE.
- June 5 THE SPIRIT OF THE LAW.

ENGLISH MUSIC.

June 12 ELGAR : A CHARACTER STUDY.

„ 19 BENJAMIN BRITTEN.

THE ENGLISH HOUSE.

„ 26 { EARLY STYLES.
LATER DEVELOPMENTS.

THE PRESS.

July 3 THE FREEDOM OF THE PRESS—I.

„ 10 THE FREEDOM OF THE PRESS—II. PRESS FINANCE.

„ 17 CANALS.

ENGLISH SCIENCE.

„ 24 ENGLISH SCIENCE—I.

„ 31 ENGLISH SCIENCE—II.

RUSSIA

Aug. 7 { THE LAND OF THE SOVIETS.
„ 14 { THE STORY OF THE PEASANT.
„ 21 { COMMUNISM.
„ 28 }

TWO GREAT RELIGIONS

Sept. 4 {
„ 11 { HINDUISM—I (Facts).
„ 18 { HINDUISM—II (Main Ideas).
„ 25 { HINDUISM—III (Attitude to Persons).
Oct. 2 {
„ 9 JUDAISM—I (In the Past).
„ 16 JUDAISM—II (To-day).

THE PERSONALITY OF JESUS

„ 23 {
„ 30 { INTRODUCTORY ESSAY AND THREE STUDIES.

THE ADULT SCHOOL AS A GROUP OF PERSONS

Nov. 6 FELLOWSHIP IN THE ADULT SCHOOL.

„ 13 EDUCATION IN THE ADULT SCHOOL.

„ 20 WORSHIP IN THE ADULT SCHOOL.

JEREMIAH : PROPHET OF PERSONAL RELIGION

„ 27 { THE PROPHET'S LONELINESS.
RELIGION AND SOCIAL JUSTICE.
Dec. 4 { THE INWARDNESS OF TRUE RELIGION.

WORSHIP AND THE LIFE OF THE SPIRIT

„ 11 WHAT IS SPIRIT ?

„ 18 GOD IS SPIRIT.

„ 25 JOHN WESLEY.

SECOND SUGGESTED SCHEME (dated) OF STUDY

Jan. 2

INTRODUCTION

FEATURES OF THE MODERN WORLD

- „ 9 THE INTRODUCTORY NOTES.
- „ 16 QUESTIONS (1).
- „ 23 QUESTIONS (2).
- „ 30 ALBERT SCHWEITZER.

THE HUMAN PERSON

- Feb. 6 OUR INTEREST IN PEOPLE.
- „ 13 THE INDIVIDUAL AND THE PERSON.

COMMUNICATION AND SELF-EXPRESSION

- „ 20 LANGUAGE.
- „ 27 "BUT I KNOW WHAT I LIKE."
- Mar. 6 THE ART OF CONVERSATION.
- „ 13 MANNERS.
- „ 20 THE AWAKENING TOUCH (Helen Keller and Anne Sullivan).

THE DEVELOPMENT OF PERSONAL LIFE

- „ 27 MAN IN THE HERD.
- April 3 INDIVIDUALISM EMERGES.
- „ 10 THE GROWTH OF PERSONAL LIFE.
- „ 17 GROUP LIFE.

ENGLAND

THE DEVELOPMENT OF ENGLISH LIFE.

- „ 24 } THE ENGLISH WAY IN RELIGION.
- May 1 }
- „ 8 THE ENGLISH SYSTEM OF GOVERNMENT.
- „ 15 FROM INDIVIDUALISM TO COLLECTIVISM: "PROTECTIVE LEGISLATION."
- „ 22 THE GROWTH OF THE BRITISH COMMONWEALTH.
- „ 29 JOHN WESLEY.

ENGLISH LAW.

- June 5 LAW AND ORDER.
- „ 12 OUR LEGAL HERITAGE.
- „ 19 THE SPIRIT OF THE LAW.

THE ENGLISH HOUSE.

- June 26 EARLY STYLES.
July 3 LATER DEVELOPMENTS.

THE PRESS.

- „ 10 THE FREEDOM OF THE PRESS—I.
„ 17 THE FREEDOM OF THE PRESS—II. PRESS FINANCE.

ENGLISH SCIENCE.

- „ 24 ENGLISH SCIENCE—I.

RUSSIA

- „ 31 THE LAND OF THE SOVIETS.
Aug. 7 THE STORY OF THE PEASANT.
„ 14 COMMUNISM.

A GREAT RELIGION

- „ 21 } JUDAISM—I (In the past).
„ 28 } JUDAISM—II (To-day).
Sept. 4 }

THE PERSONALITY OF JESUS

- „ 11 }
„ 18 } INTRODUCTORY ESSAY AND THREE STUDIES.
„ 25 }
Oct. 2 }

THE ADULT SCHOOL AS A GROUP OF PERSONS

- „ 9 FELLOWSHIP IN THE ADULT SCHOOL.
„ 16 EDUCATION IN THE ADULT SCHOOL.
„ 23 WORSHIP IN THE ADULT SCHOOL.

OLD TESTAMENT CHARACTERS

- „ 30 JACOB.
Nov. 6 DAVID.
„ 13 ELIJAH.

JEREMIAH

- „ 20 THE PROPHET'S LONELINESS.
„ 27 RELIGION AND SOCIAL JUSTICE.
Dec. 4 THE INWARDNESS OF TRUE RELIGION.

WORSHIP AND THE LIFE OF THE SPIRIT

- „ 11 WHAT IS SPIRIT?
„ 18 GOD IS SPIRIT.
„ 25 THOMAS JEFFERSON.

START AN ADULT SCHOOL

The Method of Adult Schools is that of GROUP THINKING, corporate search, the corrective contact of mind with mind. Every citizen has something to learn from, and contribute to, his fellows.

Groups may meet almost anywhere—in a neighbour's house or in any room which can be obtained for the purpose.

In discussion and study groups, a member should be chosen as informal guide. Trained guides may sometimes be available in the locality ; these can assist in the assimilation of information given and in keeping attention on the points at issue.

Handbooks for Schools or Groups to work through, Discussion Pamphlets, Posters, and suggestions on procedure may be obtained by writing to THE GENERAL SECRETARY, NATIONAL ADULT SCHOOL UNION, 30, BLOOMSBURY STREET, LONDON, W.C.1.

KNOWLEDGE — FRIENDSHIP — SERVICE

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